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PROCEEDINGS

AT THE
20th
TWENTIEH ANNUAL MEETING

AND
7
TWENTIETH ANNUAL FESTIVAL

OF

THE NEW ENGLAND SOCIETY

IN THE CITY OF BROOKLYN.

OFFICERS, DIRECTORS, COUNCIL, MEMBERS,
STANDING COMMITTEES,
AND BY-LAWS OF THE SOCIETY.

BOROUGH OF
BROOKLYN.

1900.



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*The
New England Society
in the City of Brooklyn*

1780931



Twentieth Annual Report

*Borough of Brooklyn
City of New York :
Nineteen Hundred :*

1900

CONTENTS.

	PAGE
Objects of the Society, - - - - -	5
Terms of Membership, - - - - -	5
Past Officers, - - - - -	6
Officers, - - - - -	7
Directors, - - - - -	8
Council, - - - - -	8
Standing Committees, - - - - -	9
Report of Twentieth Annual Meeting, - - - - -	10
Proceedings of Twentieth Annual Dinner, - - - - -	23
Menu, - - - - -	26
Address of Hon. Frederic A. Ward, - - - - -	27
" Rev. Newell Dwight Hillis, - - - - -	32
" Thomas Nelson Page, - - - - -	40
" Hon. Frederic Adams, - - - - -	51
" Rev. W. H. P. Faunce, - - - - -	55
Proceedings of Spring Meeting, - - - - -	60
Certificate of Incorporation, - - - - -	66
By-Laws, - - - - -	69
Honorary Members, - - - - -	75
Life Members, - - - - -	75
Annual Members, - - - - -	76
Classification of Members who are Natives or Descendants of Natives of New England, according to States, etc.	
MAINE, - - - - -	82
NEW HAMPSHIRE, - - - - -	82, 83
VERMONT, - - - - -	84, 85
MASSACHUSETTS, - - - - -	86-89
RHODE ISLAND, - - - - -	90, 91
CONNECTICUT, - - - - -	92-94
Meetings of the Society, - - - - -	95
Form of Bequest, - - - - -	95

OBJECTS OF THE SOCIETY.

The NEW ENGLAND SOCIETY in the City of Brooklyn is incorporated and organized to commemorate the landing of the Pilgrim Fathers; to encourage the study of New England history; to establish a library, and to promote charity, good fellowship and social intercourse among its members.

TERMS OF MEMBERSHIP.

ADMISSION FEE,	- - - - -	\$5.00
ANNUAL DUES,	- - - - -	5.00
LIFE MEMBERSHIP, <i>besides Admission Fee,</i>	- - -	50.00

Payable at election, except Annual Dues, which are payable in January of each year.

Any member of the Society in good standing may become a Life Member on paying to the Treasurer at one time the sum of fifty dollars; and thereafter such member shall be exempt from further payment of dues.

Any male person of good moral character, who is a native or a descendant of a native of any of the New England States, and who is eighteen years old or more, is eligible.

If in the judgment of the Board of Directors they are in need of it, the widow or children of any deceased member shall receive from the funds of the Society a sum equal to five times the amount such deceased member has paid to the Society.

The friends of a deceased member are requested to give the Historiographer early information of the time and place of his birth and death, with brief incidents of his life, for publication in our annual report. Members who change their addresses should give the Secretary early notice.

It is desirable to have all worthy gentlemen of New England descent, residing in the Borough of Brooklyn, become members of the Society. Members are requested to send application of their friends for membership to the Secretary.

Address,

NORMAN S. DIKE, *Recording Secretary,*
166 Montague Street,
Borough of Brooklyn,
City of New York.

PAST OFFICERS OF THE SOCIETY.

PRESIDENTS.

BENJAMIN D. SILLIMAN,	1880
JOHN WINSLOW,	1887
CALVIN E. PRATT,	1889
WILLARD BARTLETT,	1890
CALVIN E. PRATT,	1891
ROBERT D. BENEDICT,	1893
STEWART L. WOODFORD,	1895
THOMAS S. MOORE,	1897
WILLIAM B. DAVENPORT,	1898
FREDERIC A. WARD,	1899

TREASURERS.

WILLIAM B. KENDALL,	1880
CHARLES N. MANCHESTER,	1890
WILLIAM G. CREAMER,	1892

RECORDING SECRETARIES.

ALBERT E. LAMB,	1880
STEPHEN B. NOYES,	1885
THOMAS S. MOORE,	1894
JOSEPH A. BURR,	1897

CORRESPONDING SECRETARIES.

REV. A. V. PUTNAM, D.D.,	1880
WILLIAM H. WILLIAMS,	1894
REV. S. A. ELIOT,	1897

HISTORIOGRAPHERS.

ALDEN J. SPOONER,	1880
STEPHEN B. NOYES,	1884
PAUL L. FORD,	1888

LIBRARIANS.

DANIEL L. NORTHUP,	1874
REV. W. H. WHITTEMORE,	1880
CHARLES E. WEST,	1886

OFFICERS.

1900.

President:

JAMES McKEEN.

First Vice-President:

JOSEPH A. BURR.

Second Vice-President:

ELIJAH R. KENNEDY.

Treasurer:

FRANKLIN W. HOOPER.

Recording Secretary:

NORMAN S. DIKE.

Corresponding Secretary:

DR. CHAS. H. LEVERMORE.

Historiographer:

W. A. BARDWELL.

Librarian:

WILLIAM H. INGERSOLL.

DIRECTORS.

For One Year:

WILLARD BARTLETT,
FRANKLIN W. HOOPER,

FLAMEN B. CANDLER,
JOSEPH A. BURR.

For Two Years:

C. H. LEVERMORE,
W. B. HURD, JR.,

WILLIAM B. DAVENPORT.

HENRY W. MAXWELL,
ROBERT D. BENEDICT,

For Three Years:

STEWART L. WOODFORD,
ELIJAH R. KENNEDY,

FREDERIC A. WARD,
NORMAN S. DIKE.

For Four Years:

BENJAMIN D. SILLIMAN,
DAVID A. BOODY,

GEORGE B. ABBOTT.

JAMES MCKEEN,
CHARLES A. MOORE,

COUNCIL.

A. M. WHITE,
S. B. CHITTENDEN,
H. L. BRIDGMAN,
CHARLES M. PRATT,
ARTHUR MATHEWSON,
W. H. NICHOLS,
FRANCIS L. HINE,

ISAAC H. CARY,
W. A. WHITE,
DARWIN R. JAMES,
JOHN CLAFLIN,
LOWELL M. PALMER,
GEORGE H. SOUTHARD,
GEO. M. OLCOTT,

HENRY EARL,
M. N. PACKARD,
HOWARD O. WOOD
AUGUSTUS VAN WYCK,
W. D. WADE,

STANDING COMMITTEES.

Finance :

HENRY W. MAXWELL,

ELIJAH R. KENNEDY.

ROBERT D. BENEDICT.

Charity :

GEORGE B. ABBOTT,

DAVID A. BOODY.

FREDERIC A. WARD,

Invitations :

THE PRESIDENT,

FLAMEN B. CANDLER.

WILLARD BARTLETT,

Annual Dinner :

JOSEPH A. BURR,

WM. B. HURD, JR.

CHARLES H. LEVERMORE,

Publications :

NORMAN S. DIKE,

STEWART L. WOODFORD.

BENJAMIN D. SILLIMAN.

Annual Reception :

WILLIAM B. DAVENPORT,

ELIJAH R. KENNEDY.

FRANKLIN W. HOOPER,

THE TWENTIETH ANNUAL MEETING.

The Twentieth Annual Meeting of the NEW ENGLAND SOCIETY in the City of Brooklyn was held at the Directors' Room of the Art Association on the 6th day of December, 1899.

The meeting was called to order, and in the absence of the President, who was representing the Society at the banquet of the St. Nicholas Society, Robert D. Benedict, Esq., on motion, duly seconded, was elected chairman *pro tempore* of the meeting.

The Secretary of the Society recorded.

The minutes of the Nineteenth Annual Meeting were read and approved.

The report of the Treasurer was read and, on motion of Mr. Davenport, said report was referred to the Finance Committee for audit, and said report showed a balance of \$24,968.81, as follows:

RECEIPTS.

Cash on hand, December 1, 1898.	\$24,498 00
Receipts during the year.	1,956 55
Total.	\$26,454 55

DISBURSEMENTS.

Lecture fees.	\$350 00
Printing.	294 87
Expenses of Spring meeting.	485 00
Miscellaneous.	355 87
	<hr/>
	1,485 74
Cash on hand, November 15, 1899.	\$24,968 81

The funds of the Society are deposited as follows:

Franklin Trust Company.	\$22,000 00
Hamilton Trust Company.	2,095 00
Nassau National Bank.	873 81

The Annual Report of the President was read by the Secretary and was as follows:

THE ANNUAL REPORT OF THE PRESIDENT.

To the Members of the New England Society in the City of Brooklyn:

GENTLEMEN:—Pursuant to the provisions of the By-laws of this Society I make the following report:

During the past year the Society has been unusually prosperous. Its funds, as reported by our Treasurer, amount at present to the sum of \$24,968.81. The Spring meeting was held on Monday, May 8th, at the Art Rooms of the Academy of Music, and was largely attended by members and their families. It was opened with an address by the President, and an attractive program of the glees of New England was well rendered by the "Old English Glee Singers," under the conduct of Mr. Walter Henry Hall.

The following lectures have been delivered during the past twelve months under the joint auspices of this Society, the Department of Political Science of the Brooklyn Institute of Arts and Sciences, and the Long Island Historical Society:

1898.

Dec. 20.—Lecture by the Hon. Robert D. Benedict, LL.D., ex-President of the Society, on "The Devils of London; or, Some Comparison Between Witchcraft in Salem and in Europe." The lecture was illustrated by lantern photographs, and the estimated attendance was 650 persons.

1899.

Jan. 31.—Lecture by Mrs. Julia Ward Howe, of Boston, on "The Brook Farm Experiment." Estimated attendance, 850.

April 4.—Lecture by the Rev. Samuel A. Eliot, of Boston, formerly Corresponding Secretary of the Society, on "Boston and her Metropolitan Park System," illustrated by lantern photographs. Estimated attendance, 725.

- Oct. 11.—Lecture by Mr. Henry G. Peabody, of Boston, on "The Rock-bound Coast of New England; or, The Scenery of the New England Coast from Plymouth to Eastport," illustrated by lantern photographs. Estimated attendance, 1,150.
- Oct. 19.—Lecture by Mr. Henry G. Peabody, of Boston, on the subject entitled "Around About Boston," illustrated by lantern photographs. Estimated attendance, 1,250.

Lectures will be given under the auspices of the Society during the present season, as follows:

Tuesday, December 19th, by Mr. Edwin D. Mead, editor of the *New England Magazine*, on "The Old South Meeting House."

Wednesday, January 17th, by Mr. George W. Cable, on "The Old Town of Northampton."

Monday, March 5th, by President William H. P. Faunce, D. D., of Brown University, on "Roger Williams and the Founding of Rhode Island."

Thursday, March 29th, by the Rev. Samuel A. Eliot, of Boston, on "A Forgotten Chapter of New England History."

Monday, April 20th, lecture on "The Hartford and New Haven Colony."

Each of the foregoing lectures will be illustrated by lantern photographs.

The acceptance by an unusually large number of distinguished gentlemen of the invitation of the Society to address us at the approaching banquet would seem to insure the success of that festival.

With this report I submit four records of the lives of members of the Society who have died during the year, for which we are under renewed obligations to our very competent and faithful historiographer, Mr. W. A. Bardwell, Librarian of the Brooklyn Library.

The necrology of the Society includes the name of our lamented friend, the ex-President and former Recording Secretary of the Society, Thomas S. Moore.

Dated Brooklyn, December 6, 1899.

FREDERIC A. WARD,
President.

On motion of Mr. McKeen, the following minute was unanimously adopted:

THOMAS S. MOORE.

The Society has had sad occasion to enter upon its records during the past year the death of another of its presidents, Thomas S. Moore, who died at his home in Willow street, April 1, 1899. Mr. Moore was a son of David Moore, and was born at Newburgh October 31, 1842. He obtained a Harvard degree, graduating from the Lawrence Scientific School in 1861. He remained for a time at Cambridge as an assistant to Professor Horsford. In 1862 he came to New York and studied law, where he was soon admitted to the Bar; and from that time on his life was one of strenuous professional energy. He never burdened his mind with the mere pedantry of the law. He brushed away the rubbish of outworn precedents. His scientific training aided his quick natural perception of fundamental principles. These principles he grasped with tenacity. And he applied them to the changed conditions of modern business affairs. He had no patience with casuistry. He had a courageous scorn for that which is unworthy. He was never a victim of that false school of professional ethics which has sometimes taught that one may do as a lawyer what he cannot honorably do as a man. He captured juries not by dramatic affectations, but by honest presentation of facts. He convinced courts by masterful knowledge of the law. With him the true function of the advocate and of the counsellor was to aid justice, not to obstruct it. He was the leader of his clients, not their servant. Mr. Moore rarely held public office. He was Assistant District Attorney under Mr. Thomas H. Rodman. For a considerable time prior to his death he had been one of the Commissioners of the new East River bridge, devoting to this his wonted energy and intelligence. It is a matter of some satisfaction that his name will be engraved in letters of enduring bronze upon this great public work, to be read by thousands in coming generations.

Absorbed as he was in the cares of an engrossing profession, Mr. Moore had nevertheless the rare faculty of turning his

thoughts to other things. His genial and genuine humor made him the delight of every circle. He was a man of joyous and loyal friendships. He commanded time for the best social life. His leisure was a leisure of activity, not of idleness. He was President of the Long Island College Hospital. He was a director in the Polytechnic Institute and in the Young Men's Christian Association, beside filling places of trust and control in business corporations. He belonged to the University Club and the Century Association, and had been a governor in the Brooklyn and in the Hamilton Clubs.

In 1866 Mr. Moore was married to Miss Susan T. Smith, who, with two children, Ethel and David T. Moore, survive him. Few men had more to live for, but he met death with Christian fortitude and Christian faith.

RECORDS BY MR. BARDWELL.

Nathaniel Holmes Clement, formerly Justice of the Supreme Court in Brooklyn, died at his residence, 156 Sixth avenue, March 3, 1899.

Judge Clement was in the eighth generation from Robert Clement, one of the founders of Haverhill, Mass.; in the sixth generation from Hannah Duston "of Indian fame," and his grandfather, Jesse Clement, and his great-grandfathers, Nathaniel Holmes and Jonathan Hoar, were all Revolutionary soldiers.

Judge Clement was born in Tilton, N. H., March 23, 1844. His father, Zenas Clement, was Treasurer of the State from 1836 to 1843, and Collector of the Port of Portsmouth under President Pierce. While a boy the son studied in the Portsmouth High School. He entered Dartmouth College in 1859, graduating in 1863 second in his class. While at Dartmouth he enlisted in a cavalry regiment which the college boys organized and which saw service at the front. His company was one of those that broke through the enemy's lines and escaped from Harper's Ferry, September 14, 1862, the night before the place was surrendered by its commandant. From 1863 to 1866 Mr. Clement was a clerk in the United States Treasury and War Departments. He then came to Brooklyn and entered the service of the law firm of Crooke, Bergen & Pratt. When the latter was elected to the Supreme Court Mr. Clement succeeded him as junior member of the firm, remaining with it until its dissolution in 1873. He practiced until 1882, when he was elected to succeed Judge Neilson in the City Court. On January 1, 1887, he was chosen Chief Justice by his associates in place of Judge George G. Reynolds, who retired. When the City Court was finally abolished its judges became justices of the Supreme Court, Justice Clement's term expiring in December, 1896. He was renominated in the Fall of that year, but because of the stand taken by the Democratic party on the money question, declined to run. He established an office in the National City Bank Building, and was in general practice until his last illness.

Justice Clement was influential in the councils of the Democratic party in Brooklyn, and in several instances looked after its interests here. He was a member of the Brooklyn, Carleton, Constitution, Marine and Field, and National Civic clubs. He had for eighteen years belonged to Mansfield Post, G. A. R. He was also a Director of the Academy of Music, Trustee of the Brooklyn Law Library, one of the original stockholders of the Thomas Jefferson Building, and for twenty-nine years was Treasurer of the Brooklyn Central Dispensary.

Judge Clement was a scholar of more than ordinary attainments. He was a brave and faithful defender of the Union in the time of its peril.

As a citizen he was true to every obligation, public, personal and professional. As a lawyer he never lost equity in technicality. As a judge he was studious and painstaking, seeking justice with fairness and consideration towards members of the Bar as well as with a fine solicitude for the rights of litigants. Others may have been more brilliant and showy, or of more impressive manners, but no lawyer or judge was more sterling or independent of passion, prejudice or favor in his work. The authority and distinction to which his intellect, his character and his superior knowledge entitled him, were appreciated and esteemed by all who were brought into business relations with him and who came to know him well.

The honorable and manly line of action in all things was his. Few men have had higher ideals and fewer still have sought more sincerely and sedulously to conform their lives to them.

Judge Clement's funeral was held at St. John's Episcopal Church, the Rev. George F. Breed, Rector of the church, conducting the services. It was appropriately attended by large delegations from the Bench and Bar of Brooklyn, and from the clubs and organizations to which the deceased had belonged.

Judge Clement is survived by a widow, two sons and a daughter.

John C. Dickinson died at his home, 427 Monroe street, April 13, 1899, after an illness of nine months.

He was born in Middletown, Conn., October 10, 1818. His father was Samuel Redfield Dickinson, who was Inspector of the Port of Middletown. Mr. Dickinson was left at the age of nineteen with the responsibility of managing for his mother, three younger brothers and a sister, who were left to some extent dependent upon him by his father's death. He engaged in the dry goods business in Hartford, Conn., for some years, and in 1844 came to Brooklyn where he resided most of the time until his death.

Mr. Dickinson became a life member of the New England Society in 1880. The funeral services were held at the residence. The interment was at Greenwood Cemetery.

James William Elwell, one of the earliest members of the New England Society, died at his residence, 70 Lefferts place, September 2, 1899. Mr. Elwell was born in Bath, Me., August 27, 1820. His parents were John and Mary Sprague Elwell. Mr. Elwell inherited his marked business ability and numerous virtues from a long line of New England ancestors. On his father's side he was a descendant of the Elwell who came to Boston in 1636. On his mother's side he came of even earlier stock, the Spragues dating from 1628, in which year the ancestors of the family landed at Plymouth, Mass. Mr. Elwell's father, John Elwell, was a native of North Yarmouth, Me., having been born in that place

May 17, 1790. He started business in Bath in 1815 and was married in 1816. He became interested in shipping and engaged largely in fitting and equipping vessels employed in the fisheries and in the West India trade generally. In 1831 he came to New York, and in 1832 started in the commission business in that city. Six years later, in 1838, the son was made his father's partner under the firm name of John Elwell & Co., at 57 South street.

Mr. Elwell was put to school in his native place at three years of age, and when nine years old entered the Bath High School or Academy. He was in his thirteenth year when, in 1833, the family moved to New York. The sailing vessel that transferred the family and its household effects to Brooklyn was fourteen days in making the voyage thither from Bath. The house into which they moved was situated in Pierrepont street, between Fulton and Henry streets, there being very few houses south of it at that time. In 1833 the elder Elwell formed a partnership with James B. Taylor, under the style of Elwell & Taylor, at 84 Coffee House Slip, New York, and in the same year his son James entered the house as junior clerk, a part of his duty being to open the office at 6 o'clock in the morning, a task at which he is said to have been punctual and reliable. Later, in the same year, he took a position with James R. Gibson, a wholesale produce commission dealer at 143 Front street, with whom he remained until the Spring of 1838, when he was taken into partnership with his father as before stated. The firm of John Elwell & Co. established lines of sailing vessels for Savannah, Charleston, Mobile and New Orleans, and eventually extended the business of freighting to the West Indies. The firm of John Elwell & Co. continued until August, 1847, when it was dissolved by the death of the senior partner, Mr. Elwell's father. After carrying on the business in his own name for five years, Mr. Elwell associated with him his brother, Charles Frederick Elwell, until that time a clerk in his employ, and also his bookkeeper, Thomas Besant, the firm opening in 1852 as James W. Elwell & Co. This firm has continued with some few changes up to the present time. Mr. Elwell was one of the oldest merchants in South street—occupying the office at No. 57 from 1838 to 1886, when he moved to No. 47, where the firm is still located.

Mr. Elwell's career in life was an active one. He was honored by his brother merchants with a large number of responsible positions and trusts in mercantile corporations and associations. He became connected with the old Merchants' Exchange in 1838, and was an active member of its successor, the New York Produce Exchange, and one of its Arbitration Committee for five consecutive terms. He was elected a member of the Chamber of Commerce in 1855, and served on several of its important committees. He was one of the original incorporators of the Ship Owners' Association and also of the Marine Bank. He was likewise prominent in the organization and direction of a large number of thriving insurance companies, savings banks and railroad corporations.

Aside from the care and attention required by his various business interests, Mr. Elwell found time to devote to the advancement of many associations devoted to works of religion and benevolence. He was a Trustee of the American Congregational Union and one of its vice-presidents. He was Trustee and President of the Seaman's Friends Society of New York, Trustee and one of the vice-presidents of the City Mission and Tract Society of Brooklyn, and President of the Board of Trustees of the Clinton Avenue Congregational Church, which position he had held for over forty years. He was Trustee of the New York Port Society for some years, and organized the Helping Hand Society of Brooklyn, of which he was President. He was also one of the founders of the Home for Friendless Women and Children, and was a member of the Advisory Board of Managers of the Brooklyn Orphan Asylum. He was for a long time President of the Fresh Air Fund. He was also a life member or a Director in many of the other benevolent societies in New York and Brooklyn, such as the Mariners' Family Asylum, Staten Island; the Children's Aid Society, the Brooklyn Dispensary, the Mount Prospect Industrial School Society, and the Home for Consumptives.

In politics Mr. Elwell was an old line Whig in his early life, and later was an Independent. During the civil war he rendered marked service to the Union cause aiding in the organization and equipment of several regiments. At the great Sanitary Fair, held in Brooklyn, he was prominent in organizing the New England Kitchen, which proved a great financial success, and devoted his entire time to it for more than two weeks.

Mr. Elwell was a member of the Clinton Avenue Congregational Church, of which the Rev. William I. Buddington was pastor. He was on the Pew Committee of the church, which had charge of rentals, and for many years seated the strangers who attended service there.

Among his leading characteristics were his respect for the aged, his love for children and his passion for flowers. From his large conservatory on his property in Lefferts place, where he resided for over forty years, he was accustomed to select a bouquet of the choicest flowers each morning to take with him to his office in New York. These he usually presented to some poor woman or child before they faded. His garden was one of the pleasant sights of the neighborhood for its wealth of blossoms, and many of the charitable institutions of Brooklyn were indebted to him for daily gifts of flowers. His benefactions were constant and generous, and it is well known that during the past twenty years he had contributed large sums for philanthropic purposes.

Mr. Elwell married, in 1844, Miss Olivia P. Robinson, of Bath, Me., who died in 1851. Three children were the issue of this marriage. In 1852 he was again married to Lucy E. K. Stinson, of Bath, Me., who died in 1884. Three children were also the issue of this marriage. Three daughters, all residents of Brooklyn, now survive him. They are Mrs.

Henry F. Simons, Mrs. George W. Palmer and Miss Lucy S. Elwell. The funeral services were conducted at the family residence by the pastor of the Clinton Avenue Congregational Church, the Rev. T. B. McLeod.

Edward Payson Loomis, who joined the New England Society in 1892, died at his residence, 323 Greene avenue, May 17, 1899. Mr. Loomis was born at Coventry, Conn., April 14, 1839. His grandmother on his mother's side was Betsy Taylor, whose mother was Elizabeth Hale, the oldest sister of the patriot, Nathan Hale. Through his grandmother on his father's side he was the direct descendant, in the seventh generation, of John Alden and Priscilla Mullins, the Pilgrims immortalized by Longfellow in "The Courtship of Miles Standish." The Loomis family came originally from Braintree, Essex County, England, in 1638, on the good ship "Susan and Ellen," and settled in Windsor, Conn. From this place Mr. Loomis' great-grandfather, Elihu Loomis, entered the Continental Army and served in the war of the Revolution. His great-grandfather, John Loomis, was an ensign in the British Navy.

Mr. Loomis spent his early years on his father's farm in Coventry, Conn., gaining his education in the local schools and teaching school, during the Winter time, in his early manhood. Early in the sixties he was sent on a commission to Bermuda, and while there he made his beginning as a produce merchant. Appreciating the value of the early agricultural products of Bermuda to the markets of the United States, he became one of the chief promoters of the importation of Bermuda products to this country, and continued among the principal merchants who have developed that trade. Returning to New York in 1866, he established himself as a produce and commission merchant on Barclay street, where he continued for more than thirty years. He was among the first merchants to develop the trade in, and to place on the New York market, Florida produce. For many years his firm and that of A. Bennett & Co. controlled the Oswego strawberry output. His greatest success was in connection with handling the apple crop. For twenty years he was one of the largest apple merchants in the country. Because of his reputation in this respect he was, in 1896, elected President of the National Apple Shippers' Association. In order to preserve each season's apple crop as long as possible he established cold storage plants in his warehouses in this city and in western New York. Mr. Loomis was strongly attracted by business matters of every kind and, later in life, was largely interested in outside financial concerns. His great delight in business and the untiring energy he displayed were the chief causes which induced his last illness.

Mr. Loomis was for many years an elder in the Classon Avenue Presbyterian Church, and was always devoted to its welfare. When that

church, then under the pastorate of the Rev. Dr. Duryea, opened its first mission, then called the Duryea Sunday School, Mr. Loomis was chosen its superintendent, and continued in that office for twelve years, until, through the growth of the mission, it was organized into an independent church. He was interested in all charitable enterprises and was for several years President of "Faith Home for Incurables." His usefulness was not confined to church and charitable organizations. He carried the impress of his strong, earnest and kindly nature into every relation of life.

Mr. Loomis left a wife and six children, three sons and three daughters.

Edward Hutchinson Robbins Lyman died at his residence, No. 34 Remsen street, Brooklyn, January 20, 1899. His connection with the New England Society was from its organization in 1880, at which time he became a life member.

His early years were passed in Northampton, Mass., where he was born, February 10, 1819, and attended the local schools. His studies were completed at the well-known Round Hill School, under George Bancroft, the historian, and Joseph G. Cogswell, who was afterwards first librarian of the Astor Library.

At the age of fifteen Mr. Lyman became a clerk in the dry goods importing house of Almy Blake & Co., in Boston. After about five years in Boston his employers sent him to Europe in December, 1838, and for the following nine years he continued crossing and re-crossing the Atlantic in the interests of his firm, then George B. Blake & Co., the old firm of Almy Blake & Co. having dissolved in 1838. Mr. Lyman was made a partner in the firm of George B. Blake & Co. in 1841.

August 26, 1846, he married Sarah E. Low, and from 1847 to 1852 he had charge of the New York branch of his firm. He moved to New York in 1847. He moved to Brooklyn in 1848 and entered the firm of A. A. Low & Bros. in 1852. The firm was engaged in the tea business and the partners were his brothers-in-law, A. A. Low and Josiah O. Low, and Mr. Lyman. About 1878 the senior firm discontinued active business and a junior firm was formed in which Joseph Lyman, Mr. E. H. R. Lyman's elder son, was active.

From 1853 until the time of his death Mr. Lyman's residence was in Remsen street, and he was identified with many Brooklyn and New York institutions, notably the Nassau National Bank, where he was a director from its foundation, and in New York with the Seaman's Savings Bank, where he served as Trustee for thirty years and was Vice-President at the time of his death. He was one of the founders of the Brooklyn Club and for many years an active member of the Brooklyn Library and the Long Island Historical Society. He was a member of the Church of the Saviour, First Congregational (Unitarian), corner of Pierrepont street and Monroe

place, Brooklyn, and was senior deacon at the time of his death. His connection with the church began during the pastorate of the Rev. Frederick A. Farley.

During the entire period of his residence in Brooklyn, Mr. Lyman was one of a group of men who identified themselves in all the good works of the city, and in supporting its charities and its various enterprises. To his native town, Northampton, where he acquired a Summer home in 1866, he gave an Academy of Music in 1892.

Mr. Lyman left two children, a daughter, Mrs. Alfred T. White, and a son, Frank Lyman. Another son, Joseph Lyman, died in 1883. Both sons were Harvard graduates.

Mr. Lyman's first wife died in 1863. In 1865 he married Catherine A. Tredway, who survived him only three months, and who died April 24, 1899.

The funeral services were conducted by the Rev. John P. Forbes, pastor of the Church of the Saviour.

On motion of Professor Hooper, duly seconded, the report was accepted and directed to be published in the next Annual Pamphlet issued by the Society.

Mr. William B. Davenport, on behalf of the Committee on the Annual Dinner, reports progress.

Mr. Benedict, on behalf of the Committee on Publication, reported as to the issuing of the Annual Report of the Society.

Judge Bartlett, on behalf of the Committee on Invitations, reported that a large number of invitations had been sent to gentlemen to speak at the Annual Banquet of the Society and that a number had accepted, insuring the success of the Dinner.

On motion of Mr. McKeen, duly seconded, the report of Judge Abbott, as chairman of the Committee on Charity, was directed to be made a part of these minutes. According to the terms of that report, the sum of \$250, according to the provisions in the Constitution, is now being paid to Mrs. J. C. Dickinson, in installments.

The report of the Librarian was received and ordered filed.

Mr. Omri W. Hibbard proposed for membership in the Society Mr. Edward B. Hoyt, of No. 90 Joralemon street, and Mr. Edward A. Hibbard, of No. 93 Gates avenue; and Mr. William B. Davenport proposed for membership in the Society

Mr. H. G. Kimball, of No. 43 Remsen street, and Mr. Frank Lyman, of No. 50 Remsen street, and these nominations being duly seconded, on motion of Mr. McKeen, duly seconded, said candidates were elected.

The Committee on Nomination of Directors to serve for four years then submitted the following ticket :

BENJAMIN D. SILLIMAN,	JAMES McKEEN,
DAVID A. BOODY,	CHARLES A. MOORE.
GEORGE B. ABBOTT.	

On motion of Mr. Davenport, duly seconded, it was moved that the Secretary be empowered to cast one ballot for the above ticket.

Unanimous consent being given, the Secretary cast the ballot as directed, and the above-named gentlemen were declared elected as Directors to serve for four years.

There being no further business, on motion, the meeting adjourned.

NORMAN S. DIKE,
Corresponding Secretary.

PROCEEDINGS AND SPEECHES

AT THE

Twentieth Annual Dinner of the New England
Society in the City of Brooklyn,

DECEMBER 21, 1899.

*To Celebrate the Two Hundred and Seventy-ninth Anniversary of
the Landing of the Pilgrims.*

The Twentieth Annual Dinner of the NEW ENGLAND SOCIETY in the City of Brooklyn was held in the Pouch Mansion, on Thursday evening, December 21, 1899.

The President, Hon. Frederic A. Ward, presided. On his right were seated Rev. Newell Dwight Hillis, D. D.; ex-President Willard Bartlett, Mr. Thomas Nelson Page, the President of the New York NEW ENGLAND SOCIETY, and the President of the St. Nicholas Society.

On his left were seated Hon. Frederic Adams, ex-President William B. Davenport, Rev. W. H. P. Faunce, D. D., Hon. James M. Beck, ex-President Robert D. Benedict, and the President of the St. Patrick Society.

The members of the Society and their guests were seated as follows:

TABLE B.—Mr. R. L. Scott, Jr.; Miss Lester, Mr. James L. Edwards, Miss Dyer, Mr. Arthur Jones, Miss Adams, Mr. and Mrs. Albert R. Moore.

TABLE C.—Hon. Jesse Johnson, Mr. and Mrs. R. Ross Appleton, Mr. and Mrs. Jesse W. Johnson, Dr. and Mrs. Samuel P. Hopkins.

TABLE D.—Hon. and Mrs. Augustus Van Wyck, Hon. and Mrs. Almet F. Jenks, Mr. and Mrs. Ethan Allen Doty, Mr. and Mrs. C. C. Knowlton.

TABLE E.—Mr. and Mrs. George H. Prentiss, Mr. and Mrs. H. R. Steele, Mr. T. L. Frothingham, Rev. A. B. Kinsolving, Mr. and Mrs. Charles H. Otis.

TABLE F.—Mr. and Mrs. E. R. Kennedy, Dr. and Mrs. W. H. B. Pratt, Mr. Albert Houghton Pratt, Mr. and Mrs. William S. Lambert, Rev. Mark B. Taylor.

TABLE G.—Mr. and Mrs. I. H. Cary, Mr. and Mrs. N. G. Carman, Mr. and Mrs. W. H. Cary, Mr. C. B. Davenport, Mr. C. E. Teale.

TABLE H.—Mrs. F. A. Ward, Hon. George G. Reynolds, Mrs. T. G. Bergen, Mr. C. H. Levermore, Mrs. George W. Field, Hon. E. W. Hatch, Mrs. St. Clair McKelway.

TABLE I.—Mr. H. W. Maxwell, Mr. and Mrs. J. R. Maxwell, Miss Louise D. Maxwell, Mr. and Mrs. Howard W. Maxwell, Mr. and Mrs. Donald G. Geddes.

TABLE J.—Mr. and Mrs. J. H. Bates, Rev. and Mrs. L. Mason Clarke, Prof. and Mrs. John B. Clarke, Dr. and Mrs. T. J. Backus.

TABLE K.—Mr. and Mrs. W. C. Howard, Mr. and Mrs. W. A. Bardwell, Mr. and Mrs. H. C. M. Ingraham, Mr. and Mrs. Charles N. Judson.

TABLE L.—Mr. and Mrs. E. A. Hibbard, Mr. and Mrs. O. F. Hibbard, Mr. and Mrs. J. F. Goddard, Mr. and Mrs. J. A. Sherer.

TABLE M.—Hon. and Mrs. W. W. Goodrich, Hon. and Mrs. W. M. Smith, Gen. and Mrs. George W. Wingate, Miss Wingate, Mr. T. E. Hodgskin.

TABLE N.—Mr. and Mrs. James McKeen, Miss McKeen, Miss Elizabeth McKeen, Mr. and Mrs. Charles A. Silver, Mr. H. G. Kimball, Miss Emerson.

TABLE O.—Mr. and Mrs. R. L. Scott, Mr. and Mrs. George H. Fisher, Mr. and Mrs. H. E. Dresser, Mr. and Mrs. A. H. Dailey.

TABLE P.—Mrs. Robert D. Benedict, Mr. John Hyatt Brewer, Mr. and Mrs. B. L. Benedict, Mr. H. W. Wheeler, Mrs. Augustus Ivins, Mrs. S. V. Blood, Mr. H. R. Heath.

TABLE Q.—Mr. Norman S. Dike, Mrs. Camden C. Dike, Mr. and Mrs. James D. McBride, Mr. and Mrs. D. D. Mangam, Jr.; Mr. and Mrs. Walter S. Brewster.

TABLE R.—Hon. W. B. Hurd, Jr.; Mrs. James C. Barrett, Mr. Charles M. Aikman, Miss Katherine Hurd, Mr. Robin Clayton, Miss Ruth Barrett, Mr. Frederick J. Barrett, Mr. William S. Wandell.

TABLE S.—Mr. and Mrs. David A. Boody, Mr. and Mrs. Charles G. Craigie, Mr. and Mrs. Alvin Boody, Mrs. Carey.

TABLE T.—Mr. and Mrs. S. H. Coombs, Mr. and Mrs. F. H. Ecker, Mr. and Mrs. E. A. Tredwell, Mr. Michael Snow, Mr. Henry Sanger Snow, Mr. George M. Moffat.

TABLE U.—Mr. Charles S. Sanxay, Mr. Charles Brown, Mr. Frank Fechtler, Mr. Charles H. Requa, Mr. C. H. Wright, Mr. Charles R. Standinger, Mr. Judson Lounsberry, Mr. A. W. S. Proctor, Mr. J. W. Burr.

TABLE V.—The Press.

MENU.

Orange Appétissante.

SOUPS.

Clear Green Turtle.

Cream of Chicken.

RELISHES.

Cromesqui of Paté de Foie Gras.

Olives.

Radishes.

Celery.

Salted Almonds.

FISH.

Sole Marguery.

Cucumbers.

RELEVÉS.

Saddle of Canada Mutton, Currant Jelly.

Filet of Beef, Mushroom Sauce.

Potatoes Parisiennes.

Boston Baked Beans.

ENTRÉE.

Maltese Timbales.

PUNCH.

Priscilla.

GAME.

Quails.

Squabs on Toast.

Romaine Salad.

DESSERT.

Ice Cream, "Pilgrim."

Fancy Cakes.

Bonbons.

Candied Fruits.

Fancy Mottoes.

FRUITS IN SEASON.

CHEESE AND CRACKERS.

COFFEE.

Thursday, December 21, 1899.

P. MARESI.

Grace was said by Rev. A. B. Kinsolving, D. D.

INTRODUCTORY ADDRESS OF HON. FREDERIC A.
WARD.

Fellow Pilgrims:—It is my pleasant privilege to-night, in accordance with the usage of this Society, to bid you, and our distinguished guests of the evening, and the representatives of sister societies who have honored us to-night by their presence, welcome to the festivities of this, the two hundred and seventy-ninth anniversary of the Landing of the Pilgrim Fathers. And I desire to extend a special greeting to you ladies, who have to-night graced this assemblage by your bright and animating presence. Tradition tells us that the Pilgrim mothers bore their full share of the perils of the Mayflower's voyage, and, if possible, more than their share of the subsequent trials and privations of the Plymouth plantation; and it is difficult to see why you, their daughters, the representatives in loyal line of such noble women as Rose Standish, whom the Pilgrims lovingly called their "Morning and Evening Star," and Lady Arbella Johnson, the "Rose of Lincoln," who left "a paradise of plenty and pleasure" to meet an early death in "a wilderness of want," should be debarred from our gatherings, or why you should be condemned to sit as elsewhere, in a gallery around and above us, hungry, thirsty and empty, peering down into a crater of smoke, in the depths of which, when enlivened by an occasional flash of eloquence, you are permitted to dimly discern the stuffed figures of your husbands or your lovers. We Puritans of Brooklyn are willing and eager to look up to you under all circumstances, and upon all occasions, but we are not willing that you should look down upon us, at least in public; and so, fair Priscillas of the present, having you upon an equality with us to-night, I salute you, one and all.

Forefathers' Day is pre-eminently a New England festival. It commemorates the origin of New England. The scenery upon our stage to-night is that of the hills and valleys, the rocks, the mountains and the streams of New England. Behind this brilliant assembly I see again the familiar picture of my own loved

New England home; the village green, in front of which stands to-day the old whipping-post—grim, dread relic of a sterner time; that green upon which we used to play at football and make frequent touchdowns upon our own shins rather than behind our rivals' goal. Hard by, the little gabled school house, where the very personification of Puritan piety and Puritan patience,

"Her cap far whiter than the driven snow,"

taught us our A B C's as we were clustered around an old, cracked stove, on which was ever kept a pan of hot water, which served the double purpose of purifying the air of the apartment, and of holding in ostentatious reserve two well selected and well wetted rods ready for immediate action; the village meeting-house, standing where it stood when Washington saw and admired it, with its graceful spire, not dominated or dwarfed by o'ertopping monstrosities of brick or marble, but standing lordly and alone, pointing the thoughts of the little village heavenward; the old church yard,

"Where heaves the turf in many a mouldering heap,"

with the grave of the only Tory in town laid crosswise to the rest, so that he must needs turn over to see the sun rise on the Resurrection morn; the old main street, not desecrated by touch of trolley, but embosomed literally from end to end in a veritable bower of lofty elms and leafy maples. Below I see the river flowing swiftly through the fertile meadows, pure and unpolluted, and behind it the mountain with its perennial coronel of pines. I hear again the laughter of the school children in the street; the nasal twang of the farmer; the lowing of the cows, and the musical tones of the curfew, which from time immemorial have told lingering lovers that 9 o'clock is time to part.

Since I left that ancient town of the Puritans, I have stood amid scenes of nature incomparably grander, but never in a spot more charming, more peaceful. So, I doubt not, there hangs in the chamber of the memory of many of you here present some similar picture of a beloved New England home, over which the roses clambered lang syne, that are fragrant in your memories to-night. And it is a good thing for us to meet and recall the

reminiscences of a by-gone time, and, like Anteus of old, to acquire fresh strength and inspiration by occasional touch with the mother earth of New England faith and New England simplicity. It is a good thing to contrast this fast, flippant and frivolous age—this age of wireless telegraphy, horseless carriages, loveless marriages, churchless Sabbaths, grapeless wine and tailless kites—with the good, genuine times, when everything—with the possible exception of the nutmegs—was sound and pure, and even the trot of the horses square and true.

But we are not here to-night to laud New England, much as we love her. She needs not our eulogium. Nor are we here like so many Chinese to blindly adore our ancestry. While homage is due and shall forever be reverently paid to those immortal spirits, who, for "conscience sake," left homes of comfort to brave the perils of the deep, and the still greater perils and privations of an unknown land, the motive of this commemoration is not so much our love of the Pilgrims themselves, as our veneration of the principles that animated them and brought them hither; principles which grew in the splendid age of Milton, and Hampden, and Bacon, with roots at Runnymede; principles which are maturing in the England of to-day, that world power which is the standard bearer of European civilization, dominant and indomitable, which can hear without hysteria and endure without dismay the tidings of dire disaster in place of promised tidings of assured victory, and will not be turned from her purpose even though the Modder and the Tugela run as red as the uniform of her choicest soldiery; principles whose "sifted seed" brought over on the Mayflower and transplanted here has brought forth as its harvest the civil and religious liberty which is our heritage and our glory.

We love not the bigotry that hanged Mary Dyer and banished Roger Williams any more than we admire the gaunt, graceless and grotesque figures of their persecutors; but the principles that government derives its just power from the consent of the governed; that resistance to tyrants is obedience to God, and that man should be allowed to worship God according to the dictates of his own conscience are the shibboleth of our political and religious faith, and it is because we honor and

cherish these principles of the Pilgrims, and deem them essential to the stability of our institutions and to the supremacy of our nation, that we are assembled here to-night to raise the seeming nothingness of the landing of a few outcasts, rich only in their faith in God, to the dignity of a national epoch, and to fulfill the prophecy—wonderful when we consider the circumstances of its utterance—to the little colony at Plymouth, “the honor shall be yours to the world’s end; yea, the memory of the adventures to this plantation shall never die.”

Ladies and gentlemen, our theme this evening is a noble and exhaustless one, but you have not come here to hear my discussion of it, but rather to listen to the very distinguished gentlemen, who have come at personal inconvenience, and some from distant points, to honor us by their presence and to instruct and delight us by their eloquent remarks. You are waiting impatiently for the raising of the drop curtain of my personality, so that you may enjoy the unexampled treat before you, and you shall not be disappointed. The other day upon the links hard by—I do not say Dyker Meadow—a distinguished clergyman was playing a closely-contested game of golf. He carefully teed up his ball and addressed it with the most approved grace; he raised his driver and hit the ball a tremendous clip, but instead of soaring into the azure, it perversely went about twelve feet to the right and then buzzed around in a circle. The clerical gentleman frowned, scowled, pursed up his mouth, and bit his lips, but said nothing, and a friend who stood by him said, “Doctor, that is the most profane silence I ever witnessed.”

Now I do not propose by further remarks to convert the very patient and polite silence with which you have rewarded my remarks into a silence of suppressed profanity, nor do I propose to subject myself to that most gruesome gibe which Lord Rosebery, the prince of after-dinner speakers in Great Britain, recently hurled at loquacious Yankeedom.

He says that a public execution had been announced to take place in New England. The culprit was already upon the platform, and the sheriff stood beside him and offered him that last, lugubrious, and seemingly worthless privilege of showing cause, if any he had, why the sentence of the law should not be carried

into execution. The prisoner slowly and solemnly shook his head and remained silent, whereupon a Yankee from the crowd below jumped upon the platform, and turning to the assembled audience said: "Fellow citizens, as our ill-starred neighbor does not choose to avail himself of this opportunity to address you, I will myself improve it to discuss for a time the necessity for an immediate revision of our commercial tariff."

With this awful example of loquacity out of place before me, I will without more ado proceed to lift the cover from the last and best dish of the evening—the course of discourses—that dish which that Pennsylvania Puritan who is always welcome at this board, Gen. Horace Porter, used facetiously to term "a dish of tongue garnished with brains." To the discussion of that dish it needs not that I should invite your eager and your glad attention; but in the first place, in accordance with the good usage of the Society, and in token of their reverence of the Puritans for established order, and of our own loyalty to our country and its government, let us fill our glasses, rise and drink to the health of the President of the United States. (Drunk standing.)

The President:—We are particularly favored to-night in having with us one who, although comparatively a new comer to Brooklyn, is by no means "a stranger within our gates." Most worthily does he wear the mantle of the great Puritan, his predecessor, and most welcome is he to our board. Perhaps he will permit me, as a fellow sufferer from mistaken identity, having myself more than once been greeted with most unexpected, not to say extreme warmth, sometimes even by the ladies, upon the mistaken assumption that I was the melodramatic actor, whose name is almost identical with my own, to say to him that there could be no more genuine tribute to his distinction than this, that hardly had he come among us when his distinguished name began to be misused and misappropriated—we all know how. But to-night, while extending to him my personal sympathy, I will, if he desires, give him my official certificate, under the great seal of the Society, that he has, by the most puritanical and absolute abstinence from every beverage save the purest of pure water, at once established the identity of the infringer of his fame, and at the same time set a most laudable example of

temperance to us less abstemious and more degenerate Pilgrims who are perched up here beside him. In all soberness it may be truly said of him and of his church, as was said of Elder Brewster and the first Plymouth church, that, "It would be hard, indeed, to judge whether he delighted the more in having such a people or they in having such a pastor." The Rev. Dr. Newell Dwight Hillis will respond to the toast of

"FOREFATHERS' DAY."

ADDRESS OF REV. NEWELL DWIGHT HILLIS, D. D.

I was a little embarrassed, a moment ago, when your President asked me whether I was Dr. Hillis, the man who recommended alcoholic drinks, or Dr. Hillis, the minister [Laughter]; which reminds me of the remark of the man who thought that the author of a certain catechism "had confounded God with the devil." That is how I happened to drink Apollinaris water to-night.

For full two hundred and seventy years and more have men assembled upon this sacred day to celebrate the landing of the Pilgrim Fathers; to revere their virtues, to sympathize with their sufferings, to recall the thrilling story of their first winter upon the bleak coast of New England, to marvel at their victory over the wilderness, famine, winter, savages, disease, and death itself. And for themselves and their children to swear endless fidelity to their Fathers' God, and pledge allegiance to law and love, to liberty and learning; that these sacred fires may not die out upon the altars of the human heart. And to-morrow, in scores of cities in our land, in church and hall, and around the banqueting board, the sons and daughters of the Puritans will, through oration and eulogy, through song and story, recall the famous men of old, with wit and laughing jest hitting off their fathers' foibles, but in their secret heart reverencing their ancestors and emulating their example. For thus also we prove that we are not the ignoble sons of a noble heritage. Good men and brave make haste to forget the giants of misrule and despotism, but

a noble race cannot afford to forget its heroes. God raised up the Fathers and Founders of yesterday as sole food and stimulus for the youth of to-day. Linger long at Plymouth Rock, where the first Pilgrim stepped foot upon these shores, Daniel Webster uncovered his head, and joyfully confessed that the patriotic fortitude and faith of the heroes had entered into his soul as iron enters into the rich blood of the physical system. For the faith of the Fathers is indeed the elixir of our growth.

If, from the vantage ground of to-day we survey the great epochs of our history, we shall see that the Puritan spirit and principles first conquered New England; that the ideals and institutions the Pilgrims developed afterwards repeated themselves in New York and the Ohio "Reserve," and afterwards took up their glorious march into the towns and villages of the great North and West. Later, when the civil conflict came on and the whole land shook with the earthquakes of civil war, it was the Puritan spirit that went forth to conquer servitude and make our soil and cities too pure for the feet of slaves. To deeply reflective men it must now be evidence that the age will surely dawn when the entire republic will be molded by the ideals of law and liberty and learning given us by our Puritan Fathers. Indeed, as loyal patriots and citizens we may look forward to an era when the republic shall become the teacher of the world in free institutions. But when that era of universal influence comes it will be found that all the nations will recall Forefathers' Day as one of the epoch-making days of history, and celebrate the qualities of the Pilgrim Fathers with admiration, awe, and tearful sympathy. "If we succeed," said that first intrepid leader, "If we succeed, men will never cease to celebrate this day with song and story." Contrariwise, should the spirit of the Pilgrim Fathers fail us and our children, should the consciousness of divine energy underlying human society, and manifest in just and equal laws, and humanely ordering individual relations, disappear, we may believe with Curtis, "the murmur of the ocean rising and falling upon Plymouth Rock will be the endless lament of Nature over the baffled hopes of man."

Now that long time has passed all men do see that the age of the Pilgrim Fathers was the heroic age of our history. In its

innermost genius their story is a story unparalleled in the annals of history, in the weakness of its beginning and the glory of its ending. To the end of time Xenophon's march will fascinate mankind, but the young Grecians were soldiers, men of iron strength. In the hour of defeat, this brave band found themselves in the heart of the enemy's country, a thousand miles from the seashore. But in their retreat they lifted a shield before themselves. But our Fathers forgot self in protecting defenceless women and weak children. The Grecian heroes marched toward home, all-welcoming love and life itself. Our heroes marched away from home toward the wilderness, the welcome of savages and certain death. Men follow with absorbing interest the adventurous career of Cabot, Drake, De Soto, Ponce de Leon, and Champlain, in their search for gold and gems, for fountains of eternal youth, and the fame that has ever beguiled men. But no dreams of power or wealth beguiled these heroes. Our heroes unfurled their sails to leave behind gold, land and ancestral halls, and resigned forever all thoughts of ease and luxury.

In our era of liberty it seems well nigh incredible that in those years when Shakespeare was writing his greatest dramas, English rulers could have been so bigoted as to burn her wisest scholars, behead the bravest thinkers, and imprison her most heroic souls. Men whose only crime was that they believed in liberty of thought and word and worship. And yet, in these far-off days, for a man to do his own thinking was a penal offence, and to worship God in extempore prayer, while passing by the prepared prayers of the church, was a sin punished as severely as burglary or murder itself. In the British Museum there is to-day an autograph letter of Queen Elizabeth, written to the King of Scotland, and asking for the extradition of one John Penry. Now this Penry was a graduate of Oxford, a scholar of high attainments, and a gentleman of the noblest life and character. He had been guilty of the heinous crime of saying that a clergyman might be ordained by a Presbytery as truly as by a bishop. Some youth, ambitious for place, dull, stupid, lazy, gives assent to a creed and kneels before the bishop and rises up clothed as a minister of God. John Bunyan, with his supreme moral genius and his glowing, glorious allegory, making the way to God luminous for

the millions, but must be imprisoned in Bedford jail for preaching, because he has been ordained by a Presbytery instead. From Penry's view point such a judgment was so absurd intellectually and so mysterious morally, that he ventured to say that a moral teacher was ordained by God, through his birth gifts and his providence, rather than by priests and bishops. For this sin, when once Queen Bess laid her hands upon her enemy of the state, she had him indicted for treason. Standing before the Lord Chief Justice, Penry said, "If my blood were an ocean sea, and every drop thereof was a life to me, I would give them all for the maintenance of my convictions." The only use that England could find for such a hero was to behead him, and when the conflict was long as well as fierce, the Puritans felt that the time had come when they must decide whether they would live under an absolute or a limited monarchy, and whether a king should also assume the functions of a pope; and when one scholarly leader had been imprisoned thirty-six times in seven years, and fifty of the leading Puritan pastors were lying in the dungeons of London, the Pilgrims decided to leave the old land and cross over to Holland, a land made glorious by the valor of William the Silent, made free by the bravery of the heroic burghers who had endured the siege of Leyden, the cruelty of Alva, and the awful tyranny of Philip, the Monster.

A thousand times through stately oration and thrilling narrative have our orators and editors rehearsed for us the story of that unique voyage. When eight fearful years had passed over the factories and fields of Leyden, we see the Pilgrim band marching down to the seashore. There they kneel upon the sands, and, weeping, commend themselves to God, while John Robinson asks Him who holds the seas in the hollow of His hand to care for their little craft and bring them into some harbor of peace. Taught by our artists, we see these brave men assembled in the cabin of the Mayflower to sign their compact and covenant. And when for weeks the little ship has tossed up and down upon the tumultuous sea, upon the shortest day of all the year, midst drifting sleet and snow, while water freezes in their garments and makes their coats to ring like iron, we see two little boats pull through the surf at Plymouth, and, jumping into the water,

the men take the women and children in their arms and carry them through the surf to the shore. What dangers were theirs, when the first flight of arrows fell upon them from the Indians ambushed in the forest. How pathetic the stern record of that first Christmas morn in the new world. "On Monday, the 25th, we went again on shore, some to fell timber, some to saw, some to rive, and some to carry, so no man rested all day." What sorrow and suffering are revealed in the fact that when the second December came, half of the little company were sleeping beneath the winter snow. As once that Scottish hero, fleeing from his enemies, sprang over the precipice above the sea and clung to a narrow ledge of rock, while his enemies above pelted him with sticks and clubs, so this frail band clung to the edge of the forest, while hail and snow, famine and pestilence harassed and assailed them. There on the edge of the forest we see the Pilgrim rearing his cabin, for the family is the first of his free institutions. We see him dedicating his little church, and on Sunday morning standing before it as a sentinel, with rifle in his hand, keeping guard over wife and child while they worship God in peace. We see him completing the first school house, and calling a meeting of the citizens to pass a law that when there are 100 families they shall be taxed to fit the sons for college and found a university. We see them coming together on the town meeting to publicly discuss all questions of government in the town meeting, that was to be the germ and seed of all our social institutions. Verily, these were "famous men, by whom God hath gotten glory," of whom "the world has not been worthy."

Of late years it has become the fashion to belittle the Puritans and ridicule them. Our pleasure-loving generation hurls many a gibe and stinging jest at their high hats and sober garments, their cold reserve, their solemn habits of thought and life. There is a type of mind that can never think of the Puritan save as "mere acrid defiance and sanctimonious sectarianism, nor of the Puritans save as a band of ignorant and half-crazy zealots." With biting sarcasm Hume said the Puritans hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectator. While in America, when Connecticut expelled a Tory

for disloyalty, he went home to palm off upon credulous England the so-called "Blue Laws"—laws which never had any existence outside of the brain of a man who had been expelled for treason. And yet many an English author still refers to the time when the mothers of New England were punished for kissing their husbands or babes on the Sabbath day, and when the Puritan housewife threw away the vinegar on Saturday night, lest the acid should work on Sunday, thus breaking the law against labor on the day of rest. We smile also at Judge Sewell's diary, written after going home from church and listening to a sermon in which the minister had turned the hour glass four times, on the coldest winter day, in a church where no fire was permitted. The journal begins: "Extraordinary cold; storm of wind and snow. The bread was frozen at the Lord's table to-day. Though 'twas so bitter cold, John Hutchinson was baptized. At 6 o'clock my ink freezes, so that I can hardly write by my good fire. Yet," adds the judge, "I was very comfortable at the meeting to-day"—subterranean fires having doubtless been opened up by the preacher. The fathers are also criticised for lack of sympathy with art and beauty, and the elegancies of life. Some also insist that the Puritans sympathized deeply with that iconoclastic spirit that spoiled the cathedrals of England and of the continent, white-washing the frescoes, pulling down the altars, and smashing the precious statutes. Let us confess that they were men with faults, many and great. To minimize their errors or magnify their excellences would be alike unworthy of their memory and our inheritance. Their theology was narrow, and has in part ceased to satisfy thinking men. Their stern thought toward the Hester Prynne of the "Scarlet Letter" has been succeeded by a certain tender, gentle throbbing sympathy. To the rock-like sternness of virtue, we have added charities and sweet philanthropies, that embody God's tenderness toward each "bruised reed." But, faulty as they were, be it remembered that there is some spot on every shaft of marble, some flaw in every pearl and diamond, some disproportioned feature even in the loveliest face.

For criticise him as we may, we must go back to the Puritan for the foundation of our social happiness and peace. If these men of granite were cold, be it remembered that the mountain

peaks that are crowned with white snow are not low browed. If the Puritans were simple folk and without the graces of the modern drawing-room, be it not forgotten that Doric temples have their beauty through a column that represents a single shaft of white marble. Our heroic fathers doubtless were different from their children. But what if the generation of Bradford and Brewster differs from ours, as warships differ from pleasure yachts, as great organs differ from harps and music boxes, as the oak and pine differ from the vines that cover them. For if the Pilgrim Fathers were not ideal men, neither can their children lay claim to that high honor. Nor will the ideal man ever come until one rises up who, to the stern virtues of the Puritan, adds the grace and sweetness of modern life, carrying his strength up to beauty, inflicting sternness toward sympathy, clothed with integrity that is spotless indeed, but having also sweet allurements. Happy indeed the man who, to the rock-like qualities of law and justice without, conceals the amethystine qualities of affection and sympathy in the heart within. Not until Puritan and cavalier unite in one man, who bends for coronation before Christ, his divine master, will the perfect man appear.

In his eulogy upon John Brown, Wendell Phillips and Lord Bacon, as he marches down the centuries, may put one hand on the telegraph and another on the steam engine and say, "These are mine, for I taught you to invent." Could we assemble in one room earth's greatest sons, who have achieved much for liberty and progress, and could the Puritan spirit pass from one son of goodness and genius to another, few would be found in that goodly company who did not belong to the group called Puritans. For long before Puritanism became an outer cult it was an inner spirit and a potent influence. It was the Puritan instinct in Moses that led him to resign the splendors of the palace in Egypt, choosing rather the rigors of a life in the desert. It was the Puritan spirit stirring in Daniel that led him to stand forth alone, braving a throne and its decrees that he might worship God after the manner of his fathers. Paul showed the Puritan spirit when, fettered and a prisoner before Felix, he lifted his chains and boldly indicted the king upon the throne and brought the tyrant to his trial. Socrates had the Puritan spirit when he braved

the Athenian jury and said: "It is better to die than to refuse to obey this voice within." Galileo was not a Puritan in the hour when he recanted, but a spark at least of the father's faith showed in him when he muttered under his breath, "Nevertheless the earth does move." Savonarola, too, had the Puritan valor. When the Pope tried to buy him off with an offer of the cardinal's hat, he replied that rather than sin against his convictions he would receive the red hat of martyrdom. Luther had a like intrepid temper when he said that he would go to Worms and front the emperor though there were as many "devils in the streets as tiles on the roofs." Cromwell was a Puritan when he went forth to destroy that citadel of iniquity called the divine right of kings, and razed to the ground the ancient castles of England that long had been the strongholds of feudalism. The Puritan temper also dominated Milton when he wrote the noblest plea that was ever made for the freedom of the press. Robinson was a Puritan in the hour when he foreshadowed our toleration in the words, "There is more light yet to break forth from God's word." It was the Puritan spirit also that spoke in Garrison, "I am earnest; I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard." It was the Puritan spirit that lent power to the polished shafts of Wendell Phillips; that lent a deep moral purpose and passion to the orations of Lincoln and Beecher and Sumner and Curtis; when Gladstone also stood forth to plead the cause of Ireland's poor against England's power and wealth, it was the old heroic faith of the fathers that flamed forth in the famous son. It is not too much to say that the history of modern liberty is the history of Puritanism.

The President:—In these days of blessed amity, when there is no longer a united South or a disunited North, when the boundary of the North is the St. Lawrence and the boundary of the South the Rio Grande, and Mason and Dixon's line is forever blotted from the map of our beloved country, and the nation has grown color blind to blue and gray, it is with peculiar pleasure that we welcome here to-night a distinguished and typical representative of that noble people who live in that part of the present North that used to be called Dixie, of whom he has himself so beautifully and so truly said, "If they bore themselves haughtily in their

hour of triumph, they bore defeat with splendid fortitude. Their entire system crumbled and fell around them in ruins; they remained unmoved; they suffered the greatest humiliation of modern times; their slaves were put over them; they reconquered their section and preserved the civilization of the Anglo-Saxon." It is not necessary, ladies and gentlemen, that I should introduce the next speaker to you, for I doubt not that you all belong to the multitude of mourners, who have wept real tears with black Sam and Miss Annie beside the coffin of Marse Chan, but I will call upon our friend, Thomas Nelson Page, to respond to the next toast,

"THE DEBT EACH PART OF THE COUNTRY OWES
THE OTHER."

ADDRESS OF THOMAS NELSON PAGE.

Ladies and Gentlemen:—I did not remember that I had written anything as good as that which my friend has just quoted. It sounded to me, as he quoted it, very good indeed. At any rate, it is very true, and, perhaps, that it is true is the reason that you have done me the honor to invite me here to-night. I have been sitting for an hour in such a state of tremulousness and fright, facing this audience I was to address, that the ideas I had carefully gathered together have, I fear, rather taken flight; but I shall give them to you as they come, though they may not be in quite as good order as I should like them. The gift of after-dinner speaking is one I heard illustrated the other day very well at a dinner at which my friend, Judge Bartlett and I were present. A gentleman told a story of an English bishop traveling in a third-class railway carriage with an individual who was swearing most tremendously, originally, and picturesquely, till finally the bishop said to him, "My dear sir, where in the world did you learn to swear in that extraordinary manner?" And he said, "It can't be learned, it is a gift." It is a gift I have often envied ladies and gentlemen, and as I have not it I can only promise to tell you what I really think on the subject which I am to speak about to-night. I feel that in inviting me here as the representative of the South to speak on this occasion, I could not do you any better

honor than to tell you precisely what I do think and what those I in a manner represent think, and I do not know that our views would differ very materially from yours. I could not, if I would, undertake merely to be entertaining to you. I am very much in that respect like an old darkey I knew of down in Virginia, who on one occasion was given by his mistress some syllabub. It was spiced a little with—perhaps—New England rum, or something quite as strong that came from the other side of Mason and Dixon's line, but still was not very strong. When he got through she said, "How did you like that?" He said, "If you gwine to gimme foam, gimme foam; but if you gwine to gimme drink, gimme dram." You do not want from me syllabub I am sure.

When I came here I had no idea that I was to address so imposing an assemblage as this. I had heard about forefathers and knew that there were foremothers also, but did not know that they were going to grace this assembly with their presence as they do to-night. When a youngster, I was told by an old gentleman, before the day of the unhappy stenographer, "You can go out in the world all right if you have four speeches. If you have one for the Fourth of July, one for a tournament address, one to answer the toast to 'Woman,' and the fourth "to sweep all creation.'" I thought of bringing with me my Fourth of July speech. If I had known I was going to address this audience I would have brought along the one that answered the toast to "Woman."

But I do not know any man in the world better prepared to address you on the subject of my toast, "The Debt Each Part of the Country Owes the Other," than myself, for I married a lady from the North. She represented in her person the blood both of Virginia and of New England. Her mother was a Virginian and her father a gentleman from New Hampshire; consequently, as I have two young daughters, who always declare themselves Yankees, I am here to speak with due gratitude to both sections, and with strong feeling for both sections to-night.

It seems to me that the two sections which we have all heard talked about so much in the past, have been gradually merging into one, and Heaven knows I hope there may never be but one again. In the nature of things it was impossible at first that

there could be only one, but of late the one great wall that divided them has passed away, and, standing here facing you to-night, I feel precisely as I should if I were standing facing an audience of my own dear Virginians. There is no longer division among us. They say that the South became reconciled and showed its loyalty to the Union first at the time of the war with Spain. It is not true; the South became reconciled and showed its loyalty to the Union after Appomattox. When Lee laid down his arms and accepted the terms of the magnanimous Grant, the South rallied behind him, and he went to teach peace and amity and union to his scholars at Lexington, to the sons of his old soldiers. It is my pride that I was one of the pupils at that university, which bears the doubly-honored names of Washington and Lee. He taught us only fealty to the Union and to the flag of the Union. He taught us also that we should never forget the flag under which our fathers fought during the Civil War. With it are embalmed the tears, the holy memories that cluster thick around our hearts, and I should be unworthy to stand and talk to you to-night as an honorable man if I did not hold in deepest reverence that flag that represented the spirit that actuated our fathers. It stood for the principles of liberty, and strange as it may seem, both sides, though fighting under different banners, fought for the same principle seen from different sides. It has not interfered with our loyalty to the Union since that flag was furled. I do not, however, mean to drift into that line of thought. I do not think that it is really in place here to-night, but I want you to know how we feel at the South. Mason and Dixon's line is laid down on no map and no longer laid down in the memory of either side. The Mason and Dixon's line of to-day is that which circumscribes this great Union, with all its advantages, all its hopes, and all its aspirations. This is the Mason and Dixon's line for us to-day, and as a representative of the South, I am here to speak to you on that account. We do owe—these two sections do owe—each other a great deal. But I will tell you what we owe each other more, perhaps, than anything else. When this country was settled for us it was with sparsely scattered settlements, ranging along the Atlantic coast. When the first outside danger threatened it, the two sections immediately drew together.

New England had formed her own confederation, and at the South the Carolinas and Virginia had a confederation of their own, though not so compact; but the first thing formed when danger threatened this country was a committee of safety, which immediately began correspondence among the several colonies, and it was the fact that these very colonies stood together in the face of danger, shoulder to shoulder, and back to back, that enabled us to achieve what we did achieve. Standing here, on this great anniversary at the very end of the century, facing the new century, it is impossible that one should not look back, and equally impossible that one should not look forward. We are just at the close of what we call, and call rightly, a century of great achievements. We pride ourselves upon the work this country has accomplished. We point to a government based upon the consent of the governed, such as the world has never seen; wealth which has been piled up such as no country has ever attained within that time, or double or quadruple that time. It is such a condition of life as never existed in any other country. From Mt. Desert to the Golden Gate, yes, from the islands which Columbus saw, thinking he had found the East Indies, to the East Indies themselves, where, even as I speak, the American flag is being planted, our possessions and our wealth extend. We have, though following the arts of peace, an army ready to rise at the sound of the bugle greater than Rome was ever able to summon behind her golden eagles. We are right to call it a century of achievement. We pride ourselves upon it. Now, who achieved that? Not we, personally; our fathers achieved it; your fathers and my fathers; your fathers, when they left England and set their prows westward and landed upon the rock-bound coast; when they drew up their compact of civil government, which was a new thing in the history of the world. We did our part in the South, and when the time came they staked all that they had upon the principle of a government based only upon the consent of the governed.

We pride ourselves upon the fact that we can worship God according to the dictates of our own conscience. We speak easily of God, "whose service is perfect freedom," but it was not we, but our fathers who achieved that. Our fathers "left us an heritage, and it has brought forth abundantly."

I say this to draw clearly the line between mere material wealth and that which is the real wealth and welfare of a people. We are rich, but our fathers were poor. How did they achieve it? Not by their wealth, but by their character—by their devotion to principle. When I was thinking of the speech I was to make here to-night, I asked the descendant of a New Englander what he would say was the best thing that the fathers had left to the country. He thought for a second and made me a wise answer. He said, "I think it was their character." That is indeed the heritage they left us; they left us their character. Wealth will not preserve that which they left us; not wealth, not power, not "dalliance nor wit" will preserve it; nothing but that which is of the spirit will preserve it, nothing but character. The whole story of civilization speaks this truth with trumpet voice. One nation rises upon the ruins of another nation. It is when Sampson lies in the lap of Delilah that the enemy steals upon him and ensnares him and binds him. It was when the great Assyrian king walked through his palace, and looking around him said in his pride, "Is not this great Babylon that I have built for the house of the kingdom and for the honor of my majesty? that the voice came to him," even while the words were in the king's mouth (saith the chronicle), "Thy kingdom is departed from thee." It was when Belshazzar sat feasting in his Babylonian palace, with his lords and ladies, eating and drinking out of the golden vessels that had been sacred to the Lord that the writing came upon the wall, "Thou art weighed in the balance and found wanting." Not only in the palace, but all through the great city there was feasting and dancing. Why should they not feast and why should they not dance? They were secure, with walls that were 350 feet high, 85 feet thick, with a hundred brazen gates, the city filled with greater wealth than had ever been brought before within walls. But out in the country a few hardy mountaineers had been digging ditches for some time. Nobody took much account of them, yet even that night, in the midst of Belshazzar's luxury and feasting, the veteran troops of Cyrus were marching silently under the dripping walls, down the bed of the lowered Euphrates, so that that which had been the very passageway of Babylon's wealth became the pathway of her ruin.

Unless we preserve the character and the institutions our fathers gave us we will go down as other nations have gone. We may talk and theorize as much as we please, but this is the law of nature—the stronger pushes the weaker to the wall and takes its place.

In the history of civilization first one nation rises and becomes the torch-bearer, and then another takes the torch as it becomes stronger, the stronger always pushing the weaker aside and becoming in its turn the leader. So it has been with the Assyrian, and Babylonian, and Median, and, coming on down, with the Greek, the Roman, the Frank, and then came that great race, the Anglo-Saxon-Teutonic race, which seems to me to-day to be the great torch-bearer for this and for the next coming time. Each nation that has borne the torch of civilization has followed some path peculiarly its own. Egyptian, Syrian, Persian, Greek, Roman, Frank, all had their ideal of power—order and progress directed under Supreme authority; maintained by armed organization. We bear the torch of civilization because we possess the principles of civil liberty, and we have the character, or should have the character, which our fathers have transmitted to us with which to uphold it. If we have it not, then be sure that with the certainty of a law of nature some nation—it may be one or it may be another—it may be Grecian or it may be Slav, already knocking at our doors, will push us from the way, and take the torch and bear it onward, and we shall go down. But I have no fear of the future. I think, looking around upon the country at present, that even if it would seem to us at times that there are gravest perils which confront us, that even though there may be evidence of weakening in our character, notwithstanding this I say, I believe the great Anglo-Saxon race, not only on the other side of the water, but on this side of the water, and when I say the Anglo-Saxon race I mean the great white, English speaking race. I use the other term because there is none more satisfactory to me—contains elements which alone can continue to be the leaders of civilization, the elements of fundamental power, abiding virtue, public and private. Wealth will not preserve a state; it must be the aggregation of individual integrity in its members, in its citizens, that shall preserve it. That integrity, I believe, exists,

deep rooted among our people. Sometimes when I read accounts of vice here and there eating into the heart of the people, I feel inclined to be pessimistic; but when I come face to face with the American and see him in his life, as he truly is; when I reflect on the great body of our people that stretch from one side of this country to the other, their homes perched on every hill and nestled in every valley, and recognize the sterling virtue and the kind of character that sustains it, built on the rock of those principles that our fathers transmitted to us, my pessimism disappears and I know that not only for this immediate time but for many long generations to come, with that reservoir of virtue to draw from, we shall sustain and carry both ourselves and the whole human race forward.

There are many problems that confront us which we can only solve by the exercise of our utmost courage and wisdom. I do not want anything I say here this evening to have in the least degree the complexion of a political talk. I am like a friend of mine down in Virginia who told me that he never could talk politics with a man, "Because," he says, "I am that sort of a blanked fool that thinks if a man disagrees with him in politics he has insulted him." Consequently, I am not discussing this matter in any political sense whatever. But I feel quite sure, though I see many men whose opinion I respect, who disagree with me, that yet this great people of ours is strong enough to carry through any obligations whatever which they may take up. I have no fear; however it may cause trouble, it may create difference and complication, of our extending our flag in the way we have done of late. I know that I differ with a very considerable section of the people of the South from whom I come, but I have no question whatever that we possess the strength to maintain any obligation that we assume, and I feel sure that in the coming years this great race of ours will have shown strength and resolution enough not only to preserve itself, to preserve the great heritage our fathers have given us of civil liberty here, but also to carry it to the isles of the sea, and, if necessary, to the nations beyond the sea. Of one thing I am very sure, that had our fathers been called on to solve this problem they would have solved it, not in the light of a hundred years ago, but in that of the present.

Among the problems that confront us we have one great problem, already alluded to indirectly to-night. You do not have it here in the North, as we have it with us in the South, and yet, I think, it is a problem that vitally concerns you too. There is no problem that can greatly affect one section of this country that does not affect the other. As I came into your city to-night I saw your great structure across the river here, binding the two great cities together and making them one, and I remember that as I came the last time into your beautiful bay down yonder, I saw what seemed to be a mere web of gossamer, a bare hand's breadth along the horizon. It seemed as if I might have swept it away with my hand if I could have reached it, so airy and light it was in the distance, but when I came close to it to-night I found that it was one of the greatest structures that human intellect has ever devised. I saw it thrilling and vibrating with every energy of our pulsating, modern life. At a distance it looked as if the vessels nearest would strike it, full head, and carry it away. When I reached it I saw that it was so high, so vast, that the traffic of your great stream passed easily backwards and forwards under it. So it is with some of these problems. They may appear very small to you, ladies and gentlemen, or to us, when seen at a distance—as though merely a hand sweep could get rid of them; but I tell you they are too vast to be moved easily. There is one that with us overshadows all the rest. The great Anglo-Saxon race in the section of this country containing the inhabitants of the South understands better than you do the gravity of that great problem which confronts them. It is "like the pestilence that walketh in darkness, the destruction that wasteth at noonday." It confronts us all the day; it is the specter that ever sits beside our bed. No doubt we make mistakes about it; no doubt there are outbreaks growing out of some phases of it that astound, and shock, and stun you, as they do ourselves. But believe me, the Anglo-Saxon race has set itself, with all its power, to face it and to overcome it; to solve it in some way, and in the wisest way. Have patience and it will be solved. Time is the great solver, and time alone. If you knew the problem as I do, my words would have more weight with you than they have. I cannot, perhaps, expect you even to understand entirely what I

am saying to you, but when I tell you that it is the greatest problem that at present faces the South, as it has done for the last thirty years, I am saying it to you as an American—one of yourselves, who wants to get at the right, and get at the truth, and who will get on his knees and thank God for any one who will tell him how to solve the problem and meet the dangers that are therein. Those dangers are not only for us, they are for you. The key to it, in our opinion, is that to which I alluded but just now; that for the present, at least, the white race is the torch-bearer of civilization, not only for itself, but for the world. There is only one thing that I can say assuredly, and that is that never again will that element of the white race, the white people of the South, any more than you of the North, consent to be dominated by any weaker race whatsoever. And on this depends your salvation, no less than ours. Some of you may remember that once, during that great siege of Petersburg, which resulted in the beginning of April, 1865, in the capture of the city and the overthrow of the Confederacy, there was an attempt made to mine the hitherto impregnable lines of General Lee. Finally, one cold morning, the mine was sprung, and a space perhaps double the length of one of your squares was blown up, carrying everything adjacent into the air and making a breach in the lines. Beside a little stream under the hill in the Union lines was massed a large force, a section of which, in front, was composed of negroes. They were hurried forward to rush the breach that had been created. They were wild with the ardor of battle. As it happened, a part of the gray line which had held the adjacent trenches, knowing the peril, had thrown themselves in the dim dawn of the morning, across the newly made breach, and when they found the colored troops rushing in they nerved themselves anew to the contest. I may say to you calmly, after thirty odd years of experience with the negro race, that it was well for the town of Petersburg that morning that that attempt to carry the lines failed. That thin gray line there in the gray dawn set themselves to meet the on-rushing columns and hold them till knowledge of the attack spread and succor arrived. You may not agree with me that what happened at that time is happening now; but I tell you as one who has stood on the line, that

we are not only holding it for ourselves, but for you. It is the white people of the South that are standing to-day between you and the dread problem that now confronts us. They are the thin line of Anglo-Saxons who are holding the broken breach with all their might till succor comes. And I believe the light will come, the day will break and you yourselves stand shoulder to shoulder with us, and then with this united great American people we can face not only the colored race at the South, but we can face all other races of the world. That is what I look for and pray for, and there are many millions of people who are doing the same to-night. Ladies and gentlemen, I am not speaking in any spirit which I think will challenge your serious criticism. We are ready to do all we can to accord full justice to that people. I have many, many friends among them. I know well what we owe to that race in the past. I am their sincere well wisher in the present and for the future. They are more unfortunate than to blame; they have been misdirected, deceived. Not only the welfare of the white people of the South and the welfare of the white people of the North, but the salvation of the negro himself depends upon the carrying out, in a wise way, the things which I have outlined, very imperfectly, I know. When that shall be done we will find the African race in America, instead of devoting its energies to the uncomprehended and futile political efforts, which have been its curse in the past, devoting them to the better arts of peace, and then from that race will come intellects and intellectual achievements which may challenge and demand the recognition of the world. Then those intellects will come up and take their places and be accorded their places, not only willingly, but gladly. This is already the new line along which they are advancing, and their best friends can do them no greater service than to encourage and assist them in it; their worst enemy could do them no greater injury than to deflect them from it.

This is a very imperfect way, I am aware, ladies and gentlemen, of presenting the matter, but I hope you will accept it and believe that I am sincere in it. Accept my assurance of the great pleasure I have had in coming here this evening.

I remember, when I was a boy, hearing your great fellow-townsmen, Mr. Beecher, in a lecture in Richmond, speak of this

great city as "The round-house of New York," in which, he said, the machinery that drove New York and moved the world was cleaned and polished every night. I am glad to be here, where you have that greatest of American achievements, the American home and the American spirit. May it always be kept pure and always at the only right fountains have its strength renewed.

The President:—The company will please rise and sing part of our national hymn, "America."

"My country, tis of thee,
Sweet land of liberty!
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride,
From every mountain side
Let freedom ring.

Our father's God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by Thy might,
Great God, our King."

The President:—More than two score years ago, when, as the freshest of Freshmen, I was crossing the campus of Yale with a classmate, I met a young man whose bright eye—and, now that so many years have passed, my veracity will not be challenged if I say handsome face—attracted my attention and I enquired who he was. "That is Fred Adams," said my friend; "he is one of our Andover boys, and he is such a dignified fellow that we always called him Judge up there." Rarely is it, according to Dr. Johnson, that "Age performs the promises of youth;" but in this instance, perhaps because, like the Pilgrim Fathers, he went from his native land into a foreign country to get a good start, succeeding years have brought to him, along with the highest scholastic honors of which our Alma Mater could have made him the recipient, the very deserved and exalted dignity of which his early youth was so signally and so truly prophetic. It gives me great

pleasure to present to you my old friend, the Hon. Frederic Adams, who will respond to the toast,

“THE ART OF LANDING.”

RESPONSE OF HON. FREDERIC ADAMS.

Mr. President, Ladies and Gentlemen:—Anyone who has ever been afloat knows that much depends on how you make a landing. This is as true in history as in everyday travel. Though no man was ever more indifferent than the Pilgrim to spectacular display, yet somehow it happened that from the point of view of a historical stage manager he made a very fine landing. Not every famous landing has been an artistic success. The prophet Jonah, for example, effected or had effected for him, a memorable and most remarkable landing, but ideally it was not a good one. Julius Cæsar arrived with a gallant array off the coast of Britain, but unfortunately, at the last moment he waded ashore, and so imparted, if I may so say, a certain sloppiness to the historic picture. William the Norman sprawled on the sand as he entered the theater of his glory. William Tell bounded lightly ashore upon a rock, and that was well, but it was only a fresh-water landing. On the whole, it appears to me that with the single exception of the patriarch Noah, who made the earliest and probably the finest, and certainly the highest landing on record, no great character has arrived from the sea upon the land so effectively as the Pilgrim. In the name, then, of historic sentiment, and of countless generations of Yankee orators, past and to come, let us bless the hand that steered his boat, under the cheerless light of that winter day, to the rock that reared its black head where the surf was mingling with the sand.

Why did the Pilgrim land just there? Mrs. Hemans, with brave disregard of fact, calls that shore “A stern and rock-bound coast.” We who have been at Plymouth know that it was precisely because the coast was not stern and rock-bound that the Pilgrim landed where he did; that it was because right there, in the wide waste of water and sand and mud, was the only dry spot. So it came about that the Pilgrim set his foot on an object that has stood ever since as a symbol of himself. Wherein did the likeness consist?

The man and the rock resembled one another because they were both hard. The hardness of the Pilgrim was not his greatest quality, but it preserved his greatest qualities. It was the quartz in which the gold of his nature lay imbedded. And the infant Liberty in her cradle, with spiritual eyes discerning his inflexibility, laid her hand in his and said: "Thou art Peter, and on this rock, by this desolate and unfamiliar shore, I will begin to build my latest and widest empire." So the Pilgrim became a chief cornerstone; so he became the gun-flint, from which a light has flashed and a voice has pealed through the world; so he became the diamond point on which once and again our national destiny has hung.

After this manner, then, the Pilgrim made his landing. Perhaps we, who every day of our lives are making for ourselves landings, big and little, good and bad, may learn from him something by way of example or of admonition. I will briefly mention some lessons that have occurred to me.

Land early. The Pilgrim did so. If there is another fellow, land ahead of that fellow. The Pilgrim did. He landed ahead of everybody but the Indian, and he soon got ahead of him. But it would be like carrying coals to Newcastle or owls to Athens to spend time in commending this lesson to the New England Society of Brooklyn, which, during its long and illustrious history has distinguished itself, once in each year, by landing twenty-four hours in advance of its nearest competitor.

Land in the right port. Here the Pilgrim is profitable to us, not for example, but for warning. He landed in the wrong port. If he had searched the whole Atlantic seaboard from the Machias River to the Rio Grande, he could hardly have found a worse place for his purpose than Plymouth Bay. After the Mayflower had sailed away, under the sorrowful gaze of the handsome couple with whom art has made us so familiar, where did the Pilgrim find himself? Cooped up on a strip of barren shore, with the ocean before him, and behind him a primeval forest swarming with wild beasts and savage men. It is not that he was thrown on his own resources. That he expected. The difficulty was that, because of bounds imposed by nature itself, he could not expand the situation and so make his resources available and

fruitful. He had little fertile land. Other places were accessible to him only by journeys which, whether by land or by sea, were about equally dangerous. How many long days and weeks of starvation and sickness, how many too early deaths, how many graves on that pathetic hill, testified in years to come to the un-wisdom or the ill-fortune that cast the lot of the Pilgrim there! When John Winthrop and his colonists established themselves in Boston nine years later, it was under very different conditions. The peninsula was itself a fortress against the Indians, and by its side came down the Charles and Mystic rivers, affording access to the rich intervalles and breezy uplands of the interior, and inviting friendly natives to profitable trade. The history of the two colonies, the relative importance to-day of Boston and of Plymouth, bear witness to the enormous influence of mere physical environment.

What is the moral for us? It is this. Land at Boston and not at Plymouth; not in a *cul de sac*, but where there is an opening; not on a byway, but on a highway; not between the deep sea and the devil, but where some well-tried channel of thought and action, some stream of tendency, some friendly current of affairs invites to opportunity and may bring us in touch with the movement of the world. How truly did Goethe say: "Talent matures in retirement; character in the stream of life."

Finally, land on something hard. This lesson is the most important of the three, for I take it to be a law of our existence, to which there are no exceptions, that if we do not land on something hard, something hard will land on us. This is a serious alternative. It makes a vast difference which way it is to be. Just consider how the course of American civilization would have been altered; nay, reflect that even this dinner would have been impossible, if, instead of the Pilgrim landing on Plymouth Rock, Plymouth Rock had landed on the Pilgrim.

The Pilgrim believed in the law of the Lord. His point of view was different from ours. He did not express himself in the terms of the nineteenth century, but he realized intensely what we, with our wider horizon and our broader generalization are coming more and more to understand, that the law of the Lord is one, and that it is universal; that it is in short only another name for

whatever wisely regulates the life of man. The laws, as we call them, of health; the laws of wealth; the laws of working and fighting, of playing and praying, of living and loving, and dying, what are they all but different departments of that single, benign austere ordinance which is the law of the Lord, and by which at every moment we stand or fall? By this law, as he understood it, the Pilgrim squared his life. We, who are of his house and lineage, shall best honor his memory if we follow his example and seek and find as he did, amid the unstable waters and the shifting sands some hospitable rock, some footing that shall abide, though strength wane and beauty fade and knowledge vanish away.

Mr. President:—The poet Southey, standing in the quadrangle of Christ Church, Oxford, once said, "This is a place to make Americans feel unhappy." The remark, though cynical, was true. Our American universities cannot vie or ever hope to vie with Oxford and Cambridge in wealth of historical interest and association any more than Oxford and Cambridge can, in turn, appropriate the far greater age and veneration that belong to Bologna and to Padua. But with such men as have recently come to be the heads of our American universities, with such men as Hadley at Yale, Low at Columbia, Harris at Amherst, Wheeler at California, Schurman at Cornell, and Faunce at Brown, it needs not a prophet or the son of a prophet to predict that the time is not far hence when the American collegian, standing on College Hill in Roger Williams' ancient town, or on the plains of Ithaca, or on the historic heights of Harlem, or by the Golden Gate, or in the old yard of Harvard, or 'neath the elms of Yale, when surveying the magnificent and unsurpassed equipment which a nation's bounty has placed in the hands of these wise, devoted and scholarly men, shall say, "These are places to make Englishmen feel unhappy;" though God forbid that we should make them feel more unhappy than they are just now. To-night we had expected to have with us two of the distinguished college presidents of the new régime; one of them, President Schurman, is unavoidably absent, but we shall be delighted to hear from President Faunce, of Brown. It is to be regretted that

his chosen sentiment, "The Art of Sailing," did not arrive in time to be placed by the Committee of Arrangements upon our toast-card. But the doctor is at liberty to use the one assigned to him or the one of his choice, or either or neither, as he pleases, and whatever the text, I am sure we shall all be charmed by the sermon. The Rev. Dr. W. H. P. Faunce, President of Brown University, will respond to the next toast,

"THE ART OF SAILING."

ADDRESS OF REV. W. H. P. FAUNCE, D.D.

Mr. President, Ladies and Gentlemen of the New England Society:—At this hour of the evening, brevity is the heart of courtesy, as well as the soul of wit. The presiding officer placed on the table a little card with my name, kindly indicating the seat I was to occupy, and on the obverse side I found printed "Refreshments from 11 to 1." I suppose that means that promptly at 11 o'clock the gentlemen's speeches will cease and the ladies will begin to talk. But before that I want to bring greeting from the city of Providence to the city of Brooklyn; from the city of Roger Williams, whom the Fathers cast out, to the city filled with the Fathers' descendants. I want to say that we forgive you. If the Fathers had not cast him out, Providence would never have been founded. If they had not cast him out, possibly the Fathers themselves never would have survived, and there would have been no Brooklyn. But while I represent by residence the city of Roger Williams, by birth and blood, I represent Roger Williams' dearest foes. Five generations of my forefathers sleep on the old Plymouth Burial Hill; their crumbling, mossy headstones looking out over the immortal bay. And when Elder Thomas Faunce, after serving as ruling elder in Plymouth Church for forty years, had attained the age of ninety, he was carried in his chair down to the edge of the shore, and there, in the presence of the magistrates of Plymouth, solemnly identified the Rock, he being the only man then living who had talked himself with the Pilgrims, and was able to certify that that was the original Plymouth Rock. So you see that I have some right to represent the Pilgrims as well as the exiles. The Pilgrims knew very little

about sailing, in the modern sense. The Mayflower never would have raced with the Columbia or the Shamrock, and the sailors of 1899 might have looked down with some sort of contempt on the lumbering vessel and awkward crew of 1620. But in some things those sailors are still our teachers, for the voyage of that little vessel was not merely across the Atlantic, but across the centuries. It was not the passing over of a hundred souls, it was the migration of a nation and a race. It was not only three months in length, it is still in progress; and the art of sailing out of the past into the future, of daring to launch out into the unknown and sail through storm and calm and fog, through hunger and nakedness, and cold and weakness and despair to the distant, unseen continents of God, is an art that the sons of the Pilgrims need to study to the very end of time.

They were sailing out of tyranny into democracy. Behind them was all the culture of a rich civilization; behind them the splendor of courts and castles and cathedrals, the garnered wisdom of libraries, the accumulations of centuries; but behind them was civil and ecclesiastical tyranny, and to them freedom was dearer than culture, or wealth, or life itself. They preferred to face the Indian rather than the tyrant; to trust Massasoit and King Philip rather than the whining hypocrisy and bigotry of the House of Stuart. They hated all tyranny; political tyranny, ecclesiastical tyranny, civil tyranny. Do we—the undegenerate sons of noble sires—hate all tyranny as well? Do we set our faces against every form of injustice, wherever we find it, or do we suffer tyranny and assist it? Do we permit the irresponsible boss to degrade the city to the level of his purposes? Do we bow before tyranny on Election Day, and other days, for the sake of peace, or pelf, or power? No dining together once a year, no luxury in beautiful halls like these, will ever make a pliant, craving soul a true descendant of the men whose hearts were granite, and whose wills were steel, whose “secrets were few, because their purposes were great.” I will not conceal from you to-night that I believe that one of the great questions before the American public is this: Do we still believe in democracy? Does America still believe in the essential democracy of the Pilgrim Fathers? There is no weightier question that can be propounded to-night

than that, for we are being sorely tempted to believe that the principle was not vital after all. I do not want to introduce any political discussion here to-night; I am not an extremist. I realize that States far distant have been thrown into our keeping without our seeking, and we must do something for them; in some cases must set up provisional governments and maintain them for a time. But I believe the sons of the Pilgrims will never lose faith in the essential democracy of the Pilgrims, that they will never lose faith in the principle that free men are to govern themselves, set free from foreign and alien control; that they will still adhere to the principle enunciated by that greatest Puritan and Pilgrim of our times, when on the field of Gettysburg he said, "The government of the people, for the people, and by the people, shall not perish from the earth."

We have welcomed here to-night, and none has been more delighted than myself to welcome him, the gentleman from Virginia whose writings have charmed us only less than the gallant and graceful words we have heard from his lips here to-night. We want him to go back with our cordial greeting and our highest and deepest regard. But as sons of the Pilgrims, we also desire to say that we do not believe that the descendants of the Pilgrims will ever seek to "dominate" any race they esteem weaker than themselves, but rather to lift them up into that strength which they themselves possess; that they will not seek to "hold the torch of civilization against" any race within the borders of the Republic, but rather with that race, as represented by Booker T. Washington, and other noble colored men, to raise and educate men into freedom, nobility and power, till all lands, and all nations, wherever found, shall possess the freedom and intelligence and self-government which God has given to us.

Behind these Pilgrims were these English universities with their blossoming gardens, vaulted arches and venerable memorials. But no man might enter there save by creed subscription and soul submission; and their graduates formed a guild who daily thanked God that they were not as other men were. But we believe that every man born into the world has the right to education. What a wealth of colleges and schools has the Puritan

left behind him in New England? Tracing down the valley of the Connecticut, from north to south, we find the river almost lined with Christian schools and colleges. Following the winding river, we find Dartmouth College, Vermont Academy, Mr. Moody's schools at Northfield and Mount Hermon, Smith College, Mt. Holyoke College, and really in the same valley Williams and Amherst, with Williston Seminary; further south we find Suffield Academy, Trinity, Wesleyan, and at last the river sweeps under the elms of Yale into the Sound. From north to south the valley encloses, and often the moving waters reflect stately buildings standing in the "still and quiet air of delightful studies." A little nearer the coast we have another group—Colby College, Exeter and Andover, Tufts, Boston University, Harvard, and Brown Universities. These two remarkable groups of schools are the bequest of the Pilgrims to us. To receive these schools and nourish them, to expand their resources and develop their ideals and carry on their work is the greatest task we can perform. You know when the Chicago man said to the Boston man, " 'Westward the course of empire takes its way,' and you cannot help it," his friend replied, "Yes, but the ship of state, like every other ship, is steered from behind, and New England is the rudder." I could ask no better function for New England and her sons than that she hold the rudder of the Ship of State. Greater fields, agricultural and mineral, there are in the West than any we have here; but if you men and women here to-night, with education and intelligence, can hold the tiller of the old ship and steer its course through the reefs, shoals and rocks of the twentieth century we should ask no better function than that. Pastor Robinson said, "God, we believe, has not revealed as yet His whole truth to any man." I think the Pilgrims still hold that; I think that the Brooklyn churches still hold that, whose pastors stand in their pulpits every Sunday to tell us that God has not revealed His whole truth to anyone of us as yet, but that truth is to come as the day dawns, assuring us that God's to-day is brighter than all His yesterdays, and His clearest light is yet to shine among the homes of men. It is written in the prophets: "Your young men shall see visions and your old men dream dreams." Let us never be ashamed of our vision. As we separate from these

tables and scatter to our homes what shall we carry with us? The memory of a happy evening? Surely. The memory of many bright and eloquent things? Surely. Let us also carry the vision of a sweeter womanhood and a larger manhood. Let us carry the vision of a country purified from every abuse, the vision of the Pilgrims, some day to be fulfilled to us their sons and daughters, the vision of a time when we shall "ring out the thousand wars of old, ring in the thousand years of peace." This is to be wrought out through you men and women here to-night. On the shore of old Plymouth there stands to-day a woman's figure, carved in whitest granite, the statue of Faith, looking out with calm, unruffled eyes over the troubled waters of the Atlantic, and pointing with silently uplifted finger to the sky. And here in your own harbor there stands another woman's figure, that of Liberty; she, too, with uplifted hand and ever-lighted torch illumines the ships from all the world and bids men come and share our freedom. So long as such figures guard our shores and truly symbolize our life, the country is safe. With religion and freedom, with reverence and liberty, with adherence to all that is noblest in the past and readiness to meet every emergency of the future, we may be sure that the "Land of the Pilgrims' pride" will last till God is done with us, and that will be many, many centuries from now. With this vision let us part, with this hope let us work through the great years that are still to come.

The President:—Let us all sing the Doxology.

Praise God, from Whom all blessings flow,
 Praise Him all creatures here below.
 Praise Him above, ye heavenly host,
 Praise Father, Son and Holy Ghost.

SPRING MEETING.

The annual May meeting of the New England Society of Brooklyn was held Monday evening, May 8, 1899, in the galleries of the Art Building, 174 Montague street, during which a musical program of great excellence was given by the Glee and Madrigal Singers of New York, under the baton of Walter Henry Hall, conductor. Those who assisted were Marsham Cockaday, counter tenor; W. Theodore Van Yorx, tenor; F. A. Parkhurst, baritone; Myles Bracewell, basso; Master Guy Milham, soprano, and a chorus of twenty-two boys and men, who sang an excellent selection of English glees, as follows:

Forefathers' Hymn, tune, Duke Street; the choir and audience. Chorus, Rossini; Men's Chorus, "The United Band," J. Otto; "When the Heart is Young," Dudley Buck; Master Guy Milham. "The Old Granite State" (Mountaineer's Farewell) Hutchinson; Madrigals, (a) "Down in a flow'ry vale," Festa, 1541; (b) "O'er the meadows," Boylon Smith. Songs, (a) "Dreams," Bartlett; (b) "I'll sing thee songs of Araby," Clay; Mr. W. Theodore Van Yorx. Boys' Chorus, "At Night," Randerger; Serenade for Three Voices, "Lady of Beauty," Knyvett; Songs, (a) "Deck Not with Gems," Kennedy; (b) Vulcan's Song, Gounod; Mr. Myles Bracewell. Part Song, Pinsuti; Song, "Lullaby," Denneé; Master Guy Milham. Quartet, "Stars of the Summer Night," Hatton; Anthem, Thomas Whitney Surette.

There was a large attendance of the members and their friends at the reception, which was held from 8 until 8.30 P. M., and then the meeting was called to order by the Hon. Frederic A. Ward, President of the Society. In his address of welcome, Judge Ward said:

I am charged to-night with the pleasing duty of bidding you welcome to the festivities of this occasion in the name of the New England Society in the City of Brooklyn.

It is a good thing for us now and then to stop amid the activities of life and go back in imagination to the beginning. It is a good thing for the church man in his pride and arro-

gance to make a pilgrimage to the manger at Bethlehem. It is a good thing for the Roman citizen to-day to halt and contemplate that historic figure of the old wolf suckling Romulus and Remus, that surmounts the hill of the capitol, and reminds him of the time when the eternal city, with all its pomp, pageantry and power, was not; when the low dying hills along the Tiber were a wilderness and the lair of wild beasts, and its vaunted capitol a thatched hut. So it is a good thing for us now and then to place our feet on Plymouth Rock and to consider the principles, the ideas and the ideals of our forefathers, and whether they have found proper fulfillment in our personal, social, religious, political and national life.

Especially is this so in the proud and boastful present, when such conservative and excellent New Englanders as Senator Hoar are loudly proclaiming that our government is, by its policy of expansion, violating, not only the restrictions of our federal compact, but as well the cardinal principles of the earlier compact made in the cabin of the Mayflower, and violating, too, the earnest injunctions of those valorous and patriotic souls who have made us inheritors of our freedom, and who still rule, and of right should rule, "our spirits from their urns."

It is the purpose and the province of this Society to foster the study and consideration of these principles. It inculcates a pious and an honorable duty, for every man should love the land of his birth, and the race from which he sprang.

That there is still need for such a society as ours in this community admits of little doubt.

Only a few days since, a lady of this city at a luncheon, when boasting of her ancestry, said that she was glad that "they did not come over with the common herd in the Mayflower, but by a later vessel in the Governor's company."

I think that this lady should join this Society and should make a pilgrimage this summer to Plymouth. Perhaps we might be justified in paying her expenses out of our ample and increasing fund for needy New Englanders—a fund which I need hardly say has not once been drawn upon, for hitherto no "needy" New Englanders have been found.

Her remark denoted a dense ignorance, not only of history, but as well of the highest standards of true character and true manhood. Had she not been ignorant of history, she would have known that Elder Brewster, who, if I remember correctly, was one of the "Common herd upon the Mayflower," for dear conscience's sake turned his back upon the luxurious home of a cultured Englishman and abandoned the comforts of a lovely manor house for the perils of the ocean, and for the still greater perils and privations of an unknown land beyond, hardly more hospitable than the ocean itself.

She would have known that in the cabin of the Mayflower were gentlemen born and bred; scholars from Oxford and Cambridge, whose white fingers were better acquainted with the leaves of the classics than with the handle of axe or of plow, and she would have known that the motives that swelled the sails of that—by her—despised little shallop were the noblest ideals of human freedom that ever animated the souls of men.

Now this is not forefathers' day, though without propriety it may be called the day of the Mayflower. It is not a time for protracted speech-making, and my remarks must be the brief preface to the musical volume that you are all waiting to have opened.

Upon this program I read the "Lays of the Forefathers," and with them other lays that, if I mistake not, were ancient in the time of our Puritan forefathers; lays that had charmed the ear of beauty in old England's bowers long before the Mayflower had poked her little adventurous nose past the Highlands of Massachusetts, and for one I am glad to see the lays of New England and of old England here together upon the same page.

Ten years ago—yes, two years ago, such a program to be rendered in purely Anglican style might have seemed a little incongruous with the principles and precedents of this New England Society, a society some members of which could not stomach a toast to the Queen of England; a society which, less than eighteen short months ago, listened to a protest as hot, as vehement and as personal as words could make it, from the distinguished United States Senator from my native State—my fellow townsman—against the sentiments contained in an address

made by George W. Smalley at a banquet on Forefathers' Day in 1897, in which he counseled friendship and amity with England, in view of the obvious common mission of these two great nations, and especially in view of the then impending Spanish difficulties and of the complications with various powers that he thought likely to ensue; a speech which at the time, as I listened to it, seemed as graceful as it was moderate, and which subsequent events have shown to have been not merely wise, but marvelously prescient.

Who of us to-night can tell whether the war, which had not then commenced, and which is now ended so gloriously to our arms on land and sea, would have been brought to such a speedy and successful close without involving complications with foreign powers, but for the undisguised, cordial and most enthusiastic friendship and support of old England throughout?

Who shall say that to-day such complications might not ensue in Samoa and in the Philippines, but for that friendship?

Why should New England and the New England Society spurn the proffered hand of fellowship of the mother country? Our very name counsels love and affection and forbids unfriendliness.

For what purpose has New England for years been sending her matchless men, her Lowells, her Phelps, her Choates, as ambassadors to the Court of St. James? As apostles of enmity and unfriendliness, or of amity and good will?

Shall this Society, because it calls itself a New England Society, protest and take exception to the last address of Mr. Choate in London? If so, it will have to take exception, as we lawyers do, to every phrase and "each and every part thereof," for every phrase and every word bespoke friendship.

It is true that none of us who has passed the fifty-year mile-post in life has forgotten, or ever can forget, those troublous times when the friendship of England meant union, and the cessation of our civil war—with all its horrors—and the withholding of that friendship threatened disunion and the indefinite prolongation of the war. Yet nature teaches us to forgive much to our mother, especially to a mother distracted as England then was by the cries of her own suffering children at home.

Since those dark days of the sixties, a generation has gone and a generation has come, and those days are practically as far behind us as the days of the Tories and the Hessians. Would to God they could be forever blotted from our memory.

This country, happily for us, is politically separate, and forever separate, from Great Britain; yet, as we all know, it is bound to her by ties that should be indissoluble and eternal; ties of common lineage, of common language, of common commercial interests, of common literature and of common history; and what is true of the country at large is peculiarly true of New England, whose ties with the mother land are not transmitted, like those of the remote Southern and Western States, but the direct ties of consanguinity, we being literally "bone of her bone and flesh of her flesh."

More than any other country in the world, more than any province of Great Britain, more than, I was going to say, any shire in England herself, has New England preserved to this day, in every phase of her life, the best traditions of English life and character.

The New England baby is brought up not on the *wiegen leid* of the German nor on the *berceuse* of the French, but on the pure milk of the word of Doctor Watts and Mother Goose.

The New England farmer to-day is plowing, and to-morrow will plant his crops, and next Autumn will harvest them, not after the fashion of the Italian peasant, or, I should say, of the Italian peasant's wife, but after the fashion of the English yeoman in Yorkshire and Lancashire, and as his progenitors did five, six, seven centuries ago, and he comes to a dinner, not of sauerkraut or of frittata, but of corned beef and cabbage; or, if his purse be full and his heart light, of roast beef and the plum pudding of England.

And so it is through every phase of social and political life, and after life is ended the New Englander is buried, not in the marble catacomb of a Campo Santo, but after the fashion of Old England, in the quiet village churchyard, where

"The rude forefathers of the hamlet sleep."

No, ladies and gentlemen, while we wish no "entangling

alliances" with Great Britain, or with any other foreign power, there is no reason why we should continue to quarrel with the mother country.

I am no more of an Anglomaniac than is my distinguished fellow-townsmen, General Hawley. I shall not allow him or any man to go before me in my regard for New England, the land of my birth, the land of my loyal and lasting love, nor in veneration for the principles which led our forefathers to flee their native land and their descendants to do battle on Bunker Hill. The principles which Elder Brewster preached on Plymouth Rock, and Phillips in Faneuil Hall, and Beecher in Plymouth Church, are my principles and shall always be. I would not abate one jot or tittle of them; but I cannot see how the acceptance of the friendship of England at this time involves any abatement or surrender of those principles which have become established in our national life, any more than I can see why the present blessed amity that exists between the North and the South implies a surrender of the principles of anti-slavery, freedom and union, for which the North gave so unstintedly its treasure and its blood. Nor do I consider it a wise patriotism which, to use the expression of Mr. Smalley, "rejects everything that is not American, and tells us to face the world without a friend."

I trust, therefore, that in what I have said, I have not given offense to any loyal son or daughter of New England, and that I shall not be deemed recreant either to the principles of this Society or to the purposes of its founders when I say again that I am heartily glad to see the glees of New England and of Old England on the same page. To me it is the dominating thought and the happy significance of this occasion, and I trust that their harmony may be emblematic of the friendship that is, and prophetic of that which I trust may forever be between these two Christian nations having a common and sacred mission, the two greatest, nearest and best nations in all the world.

After the musical programme had been rendered, a social reunion of the members and friends of the Society followed, during which a collation was served.

CERTIFICATE OF INCORPORATION.

STATE OF NEW YORK,)
COUNTY OF KINGS,) ss.:
CITY OF BROOKLYN.)

We, the undersigned citizens of the United States and citizens of the State of New York, to wit: Benjamin D. Silliman, Calvin E. Pratt, Ripley Ropes, Charles Storrs, Hiram W. Hunt, William B. Kendall and John Winslow, do hereby certify that we desire to form a Society pursuant to the provisions of an act entitled "An Act for the Incorporation of Societies or Clubs for certain lawful purposes," passed May 12, 1875, and of the act extending and amending said act.

That the corporate name of said Society is to be THE NEW ENGLAND SOCIETY IN THE CITY OF BROOKLYN, and the objects for which such Society is formed are to encourage the study of New England History and for such purpose to establish a Library, and also for social purposes, and to promote charity and good fellowship among its members.

That the term of existence of said Society shall be fifty years.

That the number of Directors who shall manage the concerns of said Society shall be twelve; and the names of such Directors for the first year are the following, to wit: Benjamin D. Silliman, John Winslow, Calvin E. Pratt, Henry W. Slocum, William B. Kendall, Charles Storrs, William H. Lyon, Ripley Ropes, George H. Fisher, Hiram W. Hunt, A. S. Barnes, A. W. Tenney.

That the name of the city in which the operations of such Society are to be carried on is the City of Brooklyn, in the County of Kings, and State of New York.

Witness:
JOHN HEYDINGER, Jr.

BENJ. D. SILLIMAN,
C. E. PRATT,
RIPLEY ROPES,
JOHN WINSLOW,
HIRAM W. HUNT,
CHAS. STORRS,
WM. B. KENDALL.

STATE OF NEW YORK,)
COUNTY OF KINGS,) ss.:
CITY OF BROOKLYN.)

On this 25th day of February, A. D. 1880, before me personally appeared Benjamin D. Silliman, Calvin E. Pratt, Ripley Ropes, Charles Storrs, Hiram W. Hunt, William B. Kendall and John Winslow, to me known to be the individuals described in and who executed the foregoing

certificate, and they severally before me signed the said certificate, and acknowledged that they signed the same for the purposes therein mentioned.

JOHN HEYDINGER, JR.,

Notary Public.

Kings County,

N. Y.



I hereby approve the within certificate, and consent that it be filed.

J. W. GILBERT,

J. S. C.

Filed in the office of the Clerk of the County of Kings, and in the office of the Secretary of State at Albany, February 27, 1880, for the incorporators, by
JOHN WINSLOW.

CERTIFICATE.

STATE OF NEW YORK, }
COUNTY OF KINGS, } ss.:
CITY OF BROOKLYN. }

The undersigned do hereby certify and declare:

First.—That "The New England Society in the City of Brooklyn" is a Corporation duly created and organized under and pursuant to an act of the Legislature of the State of New York, entitled "An Act for the Incorporation of Societies or Clubs for certain lawful purposes," passed May 12, 1875, and the act or acts amending or extending said act.

Second.—That the number of Directors of said Corporation is twelve, and the names of its present Board of Directors are: Benjamin D. Silliman, John Winslow, Calvin E. Pratt, Asa W. Tenney, Benjamin F. Tracy, A. S. Barnes, Henry W. Slocum, Hiram W. Hunt, William H. Lyon, William B. Kendall, George H. Fisher and Albert E. Lamb.

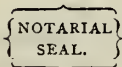
Third.—That by virtue of this certificate, made and signed pursuant to the statutes in such case made and provided, the number of directors of said Corporation is hereby increased from twelve to twenty.

Fourth.—That said Corporation shall hereafter have twenty Directors, and the names of its additional Directors are: Joseph F. Knapp, Nelson G. Carman, Jr.; Ransom H. Thomas, William H. Williams, J. S. Case, George B. Abbott, Charles N. Manchester and J. Lester Keep, who shall, respectively, hold office therein until a new election thereof shall be had, as provided in the Statutes and By-Laws of said Corporation.

Fifth.—That the undersigned are the existing Directors of said Corporation who make and sign this certificate.

JOHN WINSLOW,	C. E. PRATT,
HIRAM W. HUNT,	A. W. TENNEY,
BENJ. F. TRACY,	BENJ. D. SILLIMAN,
H. W. SLOCUM,	ALBERT E. LAMB.
GEORGE H. FISHER,	

On the 29th day of September, 1885, before me personally appeared John Winslow, Hiram W. Hunt, Benjamin F. Tracy, H. W. Slocum and George H. Fisher, and on September 30, 1885, C. E. Pratt, A. W. Tenney, Benjamin D. Silliman and Albert E. Lamb, to me known to be the individuals who signed the foregoing certificate; and they severally before me signed said certificate, and acknowledged that they made and signed it for the purpose stated therein.



JOHN CURRIE,
Notary Public,
 Kings County,
 N. Y.

I hereby approve this certificate, and consent that it be filed.

September 30, 1885.

EDGAR M. CULLEN,
J. S. C.

STATE OF NEW YORK, }
 COUNTY OF KINGS. } ss.:

I, Rodney Thursby, Clerk of the County of Kings, and Clerk of the Supreme Court of the State of New York, in and for said county (said Court being a Court of Record), do hereby certify that I have compared the annexed with the original certificate increasing the number of directors of "The New England Society in the City of Brooklyn," filed and recorded in my office September 30, 1885, and that the same is a true transcript thereof, and of the whole of such original.



In testimony whereof, I have hereunto set my hand and affixed the seal of said County Court, this 30th day of September, 1885.

RODNEY THURSBY,
Clerk.

NOTE.—Duplicate filed in the office of the Secretary of State.

BY-LAWS.

Adopted May 6, 1881.

ARTICLE I.

OBJECTS OF THE SOCIETY.

THE NEW ENGLAND SOCIETY IN THE CITY OF BROOKLYN is incorporated and organized to commemorate the landing of the Pilgrim Fathers; to encourage the study of New England history; to establish a library and to promote charity, good fellowship, and social intercourse among its members.

ARTICLE II.

MEMBERSHIP, ADMISSION FEE AND DUES.

1. Any male person of good moral character who is a native or descendant of a native of any of the New England States, and who is eighteen years old or more, is eligible to, and may be elected a member of the Society at any meeting thereof, or at any meeting of the Board of Directors; *provided*, that no person so elected shall have or exercise any right or privilege of membership before paying the admission fee to the Treasurer.

2. The admission fee shall be five dollars.

3. The dues shall be five dollars a year, and shall be payable in the month of January in each year.

4. Dues not paid on or before the first day of November in each year shall be deemed in arrears.

5. No member in arrears shall vote at any meeting of the Society or be eligible to any office therein.

6. If the dues of any member shall remain unpaid for a period exceeding one year, the Board of Directors may drop the name of such member from the rolls for non-payment of dues.

7. Any member of the Society in good standing may become a Life Member on paying to the Treasurer, at one time, the sum of fifty dollars, and thereafter such member shall be exempt from further payment of dues.

8. If for any cause any person shall cease to be a member of the Society, all the right, title and interest of such person in and to the funds and property of the Society shall revert to and be vested in the Society.

ARTICLE III.

ANNUAL MEETING OF THE SOCIETY AND ELECTION OF DIRECTORS.

The Annual Meeting of the Society for the election of Directors, and other business, shall be held on the first Wednesday in December, at such hour and place as the Directors may determine. The Recording Secretary shall publish (in two daily newspapers of the City of Brooklyn) a notice of such meeting three consecutive days prior thereto, and shall send a copy of such notice by mail, postpaid, to each member of the Society. The twenty Directors of the Society having been divided into four classes of five Directors each, as provided by law, the Society shall at every Annual Meeting elect by ballot five Directors for a term of four years, or until their successors are elected.

ARTICLE IV.

OFFICERS AND THEIR ELECTION.

1. The officers of the Society shall be a President, First Vice-President, Second Vice-President, Treasurer, Recording Secretary, Corresponding Secretary, Historiographer and Librarian.

2. Such officers shall be elected by the Directors at the first meeting of the Board after the Annual Meeting of the Society, and shall hold office for the term of one year, or until their successors are elected.

ARTICLE V.

DUTIES OF DIRECTORS.

It shall be the duty of the Directors to control and manage the affairs and funds of the Society; to elect officers; to fill vacancies in the Board; to elect members and honorary members to, and Standing Committees and Council of, the Society, and to do all lawful things which they may deem expedient and proper to promote the objects of the Society. Seven of the Directors shall be a quorum.

ARTICLE VI.

DUTIES OF PRESIDENT AND VICE-PRESIDENTS.

1. It shall be the duty of the President to preside at all meetings of the Society and the Board of Directors. In his absence the First Vice-President, or in his absence the Second Vice-President; or in the absence of all such officers at any meeting of the Society, one of its members may be selected to preside thereat. In the absence of all such officers at any meeting of the Board of Directors, one of the Directors may be selected to preside thereat.

2. At the Annual Meeting of the Society it shall be the duty of the President to make a report, stating such matters as he may deem of interest and importance to the Society.

ARTICLE VII.

DUTIES OF TREASURER.

It shall be the duty of the Treasurer to take charge of the seal, money, funds and securities of the Society; to pay all bills and accounts, to collect all sums of money and accounts, fees and dues; to keep a record of all moneys received and paid, and render an account thereof to the Board of Directors; to report to the Society at the Annual Meeting, and to perform such other duties as may be assigned him by the Board of Directors.

ARTICLE VIII.

DUTIES OF RECORDING SECRETARY.

It shall be the duty of the Recording Secretary to call, as herein provided, all meetings of the members, Directors and Council of the Society; to make and keep a record of the acts and proceedings of such meetings; to notify all persons of their election as members, Directors, Officers, Council or Standing Committees of the Society; to furnish the President data for his Annual Report; to prepare and have printed annually a pamphlet containing the names of the Officers, Directors, Councils, Members and Committees of the Society, the By-Laws, and an account of the proceedings of the Annual Meeting and Dinner, and to perform such other duties as may be assigned him by the Board of Directors and Standing Committees.

ARTICLE IX.

DUTIES OF CORRESPONDING SECRETARY.

It shall be the duty of the Corresponding Secretary to conduct such correspondence as may be required by the Board of Directors and the Standing Committees.

ARTICLE X.

DUTY OF THE HISTORIOGRAPHER.

It shall be the duty of the Historiographer to prepare the necrology of members, to keep a record of the deaths of members, to place the date of their birth and death, and the date of their admission to the Society, and on the last day of November, in each year, to make a copy of such record for the preceding year, and to deliver such copy to the President three days before the Annual Meeting.

ARTICLE XI.

DUTIES OF THE LIBRARIAN.

It shall be the duty of the Librarian to classify, catalogue and take charge of all books, pamphlets and relics which may become the property of the Society; to acknowledge all donations of books, pamphlets and relics, and to make and deliver to the President, three days before the Annual Meeting, a report of the condition of the Library.

ARTICLE XII.

ELECTION AND DUTIES OF THE COUNCIL.

The Directors shall elect, annually, a Council of thirty members, who shall hold office for one year from their election, or until their successors are elected. Members of the Council may advise and consult with the Directors and Officers on matters of interest or importance to the Society.

ARTICLE XIII.

STANDING COMMITTEES.

In the month of January or February, in each year, the Board of Directors shall elect five Standing Committees, consisting of three persons each—a Committee on Finance; a Committee on Charity; a Committee on Invitations; a Committee on Annual Dinner; a Committee on Publications. Each of such Committees may consist of two Directors and one member of the Society, and shall hold office for the term of one year, or until their successors are elected; and shall be subject to the control of the Board of Directors.

ARTICLE XIV.

DUTIES OF THE COMMITTEE ON FINANCE.

It shall be the duty of the Committee on Finance to audit all bills and accounts of the Society in the months of June and November in each year, and to perform such other duties relating to the accounts, funds and finances of the Society as may be assigned them by the Board of Directors.

ARTICLE XV.

DUTIES OF THE COMMITTEE ON CHARITY.

It shall be the duty of the Committee on Charity to distribute and disburse such moneys as may be appropriated by the Board of Directors for charitable purposes, as provided by Article Twenty-four, and to render an account of all such distributions and disbursements to the Board of Directors.

ARTICLE XVI.

DUTIES OF THE COMMITTEE ON INVITATIONS.

It shall be the duty of the Committee on Invitations to invite and receive all guests of the Society at the Annual Dinner; to select the speakers, and prepare and assign the toasts.

ARTICLE XVII.

DUTIES OF THE COMMITTEE ON ANNUAL DINNER.

It shall be the duty of the Committee on Annual Dinner to make all arrangements, and to do and procure each and everything therefor, not herein otherwise provided to be done and procured.

ARTICLE XVIII.

DUTIES OF THE COMMITTEE ON PUBLICATIONS.

It shall be the duty of the Committee on Publications to supervise such publications as the Recording Secretary is required to make by Article Eight, and perform such other duties as may be assigned them by the Board of Directors.

ARTICLE XIX.

ANNUAL DINNER.

The Annual dinner of the Society shall be held in the month of December, on such day as may be designated by the Board of Directors.

ARTICLE XX.

SPECIAL MEETINGS OF THE SOCIETY.

On the request in writing of any five members of the Society, the President, or if he be absent from the city, either of the Vice-Presidents, shall request the Secretary to call a special meeting of the Society. In compliance therewith the Secretary shall cause a notice of such meeting to be published in two daily newspapers published in the City of Brooklyn, for three consecutive days prior thereto, and shall send (by mail, postpaid) a copy of such notice to each member of the Society.

ARTICLE XXI.

MEETING OF THE BOARD OF DIRECTORS.

The President, or if he be absent from the city, either of the Vice-Presidents, or any three Directors, may request the Secretary to call a meeting of the Board of Directors. In compliance therewith, the Secretary shall send (by mail, postpaid) to each Director a notice of such meeting, at least one day prior thereto.

ARTICLE XXII.

ORDER OF BUSINESS AT THE ANNUAL MEETING OF THE SOCIETY.

- 1st. Reading of Minutes of last Annual Meeting.
- 2d. Election of Members.
- 3d. Report of Standing Committees.
- 4th. Report of Treasurer.
- 5th. Report of President.
- 6th. Other Business.

ARTICLE XXIII.

ORDER OF BUSINESS AT DIRECTORS' MEETING.

- 1st. Reading of the Minutes.
- 2d. Report of Committees.
- 3d. Election of Members.
- 4th. Report of Treasurer.
- 5th. Other Business.

ARTICLE XXIV.

CHARITIES.

If in the judgment of the Board of Directors they are in need of it, the widow or children of any deceased member shall receive from the funds of the Society a sum equal to five times the amount such deceased member has paid to the Society; such sum to be paid in equal annual payments for five successive years after the decease of such member. The same annuity shall not be paid to any such widow after she shall have married again, but shall be paid to such of the children as are not able to earn their subsistence.

ARTICLE XXV.

RESIGNATIONS.

All resignations of membership in the Society shall be in writing and shall be delivered to the Recording Secretary.

ARTICLE XXVI.

AMENDMENTS TO BY-LAWS.

The By-Laws of the Society may be altered and amended by a vote of two-thirds of all the Directors, provided that a written notice of such proposed alteration and amendment shall have been presented at a meeting of the Board, held one month or more previous to the adoption thereof.

ANNUAL RECEPTIONS.

Resolutions adopted at a meeting of the Board of Directors, held February 4, 1886. Amended January, 1891.

There shall be an annual reception on a day named by the committee, not earlier than February nor later than May, in each year. A special committee consisting of two members, in addition to the President, who shall be *ex officio* a member thereof, shall take charge of such reception, at which refreshments shall be served, and such number of guests may be invited by each member as shall be determined by the committee.

HONORARY, LIFE AND ANNUAL MEMBERS.

HONORARY MEMBERS.

- *Gen. U. S. Grant.
- *Hon. Rutherford B. Hayes.
Hon. William M. Evarts.
- *Gen. William T. Sherman.
- *Rev. Noah Porter, D.D.
- *Hon. Chester A. Arthur.
Hon. William P. Frye.
- Rev. Timothy Dwight, LL.D.
- Rev. A. P. Putnam, D.D.
- Rev. Richard S. Storrs, D.D., LL.D.
- Hon Joseph H. Choate.
- Gen. Horace Porter.
- Prof. Charles E. West, LL.D.
- Admiral George Dewey.

LIFE MEMBERS.

Elected.	A	Elected.	D
1880	*Atkins, Edwin	1880	*Dickinson, J. C.
		"	*Dike, Camden C.
	B	"	Durkee, E. R.
1880	*Beach, M. S.	"	*Dennis, Charles
"	*Beadle, Erastus F.	1881	Denny, Charles A.
"	Brookman, H. D.	1891	Downing, Benjamin W.
"	*Barnes, Alfred Smith		
1891	Bridgman, Herbert L.		E
"	Betts, John Hunt	1880	Eames, E. E.
1892	Bassett, Edwin P.		
1895	Bates, James H.		F
	C	1880	Fish, Latham A.
1880	Carman, Nelson G., Jr.		
"	Cary, Isaac H.		G
"	*Coffin, Henry	1880	*Gager, Oliver Ager
"	Claflin, H. A.		
"	Claflin, John		H
"	*Claflin, Horace Brigham	1880	Hine, Ethel C.
"	Cowing, James R.	"	Hunt, Hiram W.
"	Cutter, Ralph L.	"	*Hutchinson, John B.
1881	*Cross, Alfred F.	"	Hulbert, H. C.
1884	Cross, William T.	1892	*Hoyt, Mark
1892	Cross, Ferdinand Louis	1894	Hoyt, Mark, Jr.

* Deceased.

Elected.

J

- 1880 Johnson, J. G., M.D.
1887 Jacobs, John E.

K

- 1880 Keep, J. Lester, M.D.
1882 *Knapp, Joseph F.
" *Knowlton, E. F.
1890 Knowlton, Eben J.

L

- 1880 Lewis, Edwin A., M.D.
" Leonard, Lewis H.
" *Low, A. A.
" *Low, Josiah O.
" *Lyman, E. H. R.
" Lyon, William H.
1882 Loughton, George J.
1889 Low, Seth
" Logan, W. S.
1893 Low, A. Augustus

M

- 1880 Mathewson, Arthur, M.D.
" *Mallory, Charles Henry
1890 Mallory, Charles

N

- 1880 Noyes, Henry F.
" Noyes, James A.
" *Noyes, James S.

O

- 1888 Olcott, George M.

P

- 1880 *Pratt, Charles
" Putnam, Nathaniel D.
" Putnam, William A.
" *Pierrepont, Henry E.

Elected.

- 1887 Palmer, Lowell M.
1893 Prentiss, George H

R

- 1880 *Richardson, Leonard
" *Robinson, M. W.
" *Rodman, Thomas H.
" *Robbins, Amos
" *Ropes, Ripley
1883 Richards, Edmund Ira, Jr.
1891 Ropes, Walter P.
" Ropes, Albert G.

S

- 1880 Silliman, Benjamin D.
" *Smith, James W.
" *Spicer, E., Jr.
" *Storrs, Augustus
" *Storrs, Charles
" *Stranahan, J. S. T.

T

- 1880 *Taylor, Franklin E.
" *Thayer, George A.
" Tweedy, John A.
1887 Taylor, William A.

V

- 1880 Valentine, B. E.

W

- 1880 Waterman, Edwin S.
" *White, Thomas
" *Winslow, John
1882 *Wheeler, Charles H.
1884 Wilcox, George N.
1887 *Wheeler, George S.
1891 Wade, William D.
1893 White, A. T.

ANNUAL MEMBERS.

Elected.

A

- 1880 *Annan, Edward
" *Arnold, E. H.
" *Archer, George Beckford
1881 Abbott, George B.

Elected.

- 1881 *Averill, J. Otis.
1882 Allen, Franklin
" Atwood, Quincy A.
1885 *Adams, John P.

*Deceased.

Elected.

- 1886 *Allaben, James R.
 1892 *Atkins, Edwin H.
 1893 Abbott, Phillips
 1895 Allen, John P.
 " Adams, Charles A.

B

- 1880 *Bailey, James S.
 " *Babcock, John H.
 " *Bass, Samuel G.
 " *Bulkley, Edwin
 " *Bill, C. E., Jr.
 " *Bestow, Marcus P.
 " *Babcock, David S.
 " *Britton, Winchester
 " Bartlett, Willard
 " Beale, William P.
 " Belcher, Samuel E.
 " Benedict, R. D.
 " *Benedict, R. S.
 " Brainerd, George C.
 " Brown, Joseph E.
 " *Brown, William A.
 " *Burnham, Lyman S.
 1882 *Bartlett, David W.
 1886 Boody, David A.
 " Brady, James
 1887 Brooks, George G.
 1890 Bardwell, Willis A.
 " Burr, Joseph A.
 1891 Bailey, Frank
 " Barnes, E. H.
 " Burwell, Charles D.
 1892 Burtis, John H.
 1893 Beecher, William C.
 " Bartlett, George E.
 1894 *Baker, Rev. C. R., D.D.
 " *Brewster, Rev. J.
 " Burr, John T.
 1895 Brewster, Walter S.
 " Bates, James H.
 1897 Baldwin, W. H., Jr.
 1898 Bartlett, Homer L.
 1899 Billings, Elmer Mandeville

Elected.

C

- 1880 Candee, Edward H.
 " Chase, William H.
 " Chittenden, S. B.
 " *Clement, N. H.
 " *Coit, William
 " Colton, F. H., M.D.
 " *Corbin, Austin
 " Cowing, Herbert W.
 " *Creamer, William G.
 " *Crary, George
 " *Clapp, John Francis
 " *Collins Henry
 " *Cary, Nathaniel Harris
 " *Chittenden, Simeon B.
 " *Clafin, Aaron
 " *Cowing, James Aranson
 1883 *Carman, Nelson G., Sr.
 " *Childs, William H. H.
 " Collins, Henry C.
 1885 *Clarke, Chas. M.
 " *Case, James S.
 1888 Candler, Flamen B.
 1891 Cordier, A. J.
 " Chandler, F. H.
 1894 Chandler, A. B.
 " Coffin, Isaac S.
 1895 Candler, Robert W.
 " Candler, Duncan W.
 " Chapin, Henry, Jr.
 1899 Chittenden, R. Percy

D

- 1880 Davenport, C. B.
 " Davenport, Julius
 " *Dike, W. H.
 " *Dodge, Harry Eugene
 " Doty, Ethan Allen
 " DuVal, Horace C.
 1881 Davenport, Wm. B.
 1885 Dewson, James B.
 1886 Dwight, Elihu
 1887 Dame, Augustus A.
 1889 Dailey, Abram H.

*Deceased.

Elected.

- 1889 *Davenport, A. B.
 1891 Dresser, Horace E.
 " Driggs, Marshall S.
 1892 Dearborn, D. B.
 1894 DuVal, Guy
 1895 Dwight, F. A.
 1897 Dike, Norman S.
 1899 Dean, Mathew

E

- 1880 *Edwards, S. J.
 " *Elwell, J. W.
 1881 *Elliott, Jos. Bailey, M. D.
 1882 Elliott, Henry
 1886 *Emerson, Henry

F

- 1880 *Farley, Rev. Fred'k A., D.D.
 " Fisher, George H.
 " *Follett, A. W.
 " Follet, George
 " *Ford, Gordon L.
 " *Frothingham, John W.
 " *Frothingham, Abram R.
 " *Frothingham, Isaac H.
 1886 Fletcher, George H.
 1894 Fairchild, Julian D.
 1896 Frothingham, Theodore L.
 1897 Friend, Walter, M.D.
 1898 Forbes, John P.

G

- 1880 Graves, Horace
 " *Greenwood, John
 " *Goodnow, Abel Franklin
 1882 *Gilbert, Jasper W.
 " Gleason, Andrew W.
 " *Gregory, George F.
 1892 Goddard, J. F.
 1894 Guild, Frederick A.
 1895 Goodenough, Walter S.
 1898 Gregory, F. U.

H

- 1880 Hart, Henry S.
 " *Harteau, Henry

Elected.

- 1880 *Hatch, W. T.
 " Healey, Jacob F.
 " *Henry, John F.
 " Hine, Francis L.
 " *Huntley, Richard H.
 " Hutchinson, Henry E.
 " *How, James
 " *Howard, John Tasker
 1881 *Howard, Samuel E.
 1882 Hobbs, Edward H.
 1883 *Hitchings, Benj. G.
 1884 Hyde, Joel W., M.D.
 1886 Heath, Henry R.
 1888 Healey, James I.
 1889 *How, Charles
 1890 Hurd, Wm. B., Jr.
 1891 Hayden, Henry I.
 " Hooper, Franklin W.
 " Higgins, Algernon S.
 1892 Hooker, Edw., U. S. N.
 1893 *Hall, Rev. Chas. H., D.D.
 " Haley, Albert
 1895 Hopkins, Lewis C.
 " Halliday, Frank S.
 " Howard, W. C.
 " Hull, Charles A.
 1896 Hoyt, C. A.
 1897 Hooper, W. H., Jr.
 " Hussey, John W.
 1899 Hibbard, Omri W.
 " Hibberd, Edward A.
 " Hoyt, Edward B.

I

- 1880 *Ives, Arthur C.
 1893 Ingersoll, Rev. Wm. H.
 1898 Ingalls, William B.
 " Ingersoll, Rev. Edw. P.

J

- 1880 James, Darwin R.
 " Johnson, Jesse
 " *Judd, Herbert L.
 1883 Jennings, Abraham G.
 1893 Jarrett, Arthur R., M.D.

*Deceased.

Elected.

K

- 1880 *Kendall, Wm. B.
 " Kennedy, E. R.
 1881 Kellogg, Edward H.
 " *Kent, William
 1886 *Kimball, Ira Allen
 1892 Knowlton, C. C.
 1899 Kimball, H. G.

L

- 1880 Lacey, Richard
 " Lamb, Albert E.
 " *Langley, Wm. C.
 " Latimer, Frederick B.
 " Latimer, Brainerd G.
 " *Lawrence, C. F.
 " Leavitt, J. M.
 " *Litchfield, Rufus
 " Low, Wm. G.
 " *Low, Ethelbert Mills
 " *Libby, William P.
 1892 *Langdon, P. C.
 " *Loomis, Edward P.
 1895 *Lowell, Thomas W.
 1897 Levermore, C. H.
 1898 Lowell, Sidney V.
 1899 Lyman, Frank

M

- 1880 Maxwell, H. W.
 " *Moore, Thomas S.
 " *Manning, Richard H.
 1882 Merrill, George P.
 " *Marvin, Joseph Howard
 " *Merrill, William G.
 " McKeen, James
 1883 *Manchester, C. N.
 1886 Morse, George L.
 " Marean, Josiah T.
 1891 *Maxwell, E. L.
 " Moore, Charles A.
 " Moulton, Daniel Stellifer
 " Maxwell, J. R.
 1892 Morse, Lyman D.
 1895 Matthews, James

Elected.

- 1896 Monroe, Prof. H. S.
 1898 Mather, Roderick B.
 1899 Moore, Albert R.
 " McIntire, Henry E.

N

- 1880 *Northup, D. L.
 " *Norton, John
 1881 *Noyes, Stephen B.
 1882 Nichols, William H.
 1886 Newton, Albro J.

O

- 1880 Ormsbee, Allen I.
 1886 Otis, Charles H.

P

- 1880 Packard, Edwin
 " Packard, Mitchel N.
 " Parsons, Charles H.
 " *Parsons, F. E.
 " *Parsons, L. A.
 " Partridge, John N.
 " Penfield, S. N.
 " *Plummer, J. S.
 " *Pratt, Calvin E.
 " Pratt, Charles M.
 " *Pope, Samuel Putnam
 1881 *Pease, George L.
 " *Perry, John C.
 1883 *Pratt, Henry
 1884 Price, George A.
 " Pratt, Charles D.
 1886 Paine, Arthur R., M.D.
 " Patterson, Calvin
 " Perry, W. A.
 1891 Putnam, Harrington.
 1892 Proctor, A. W. S.
 1893 Perry, Timothy
 " *Peet, William
 1895 Pratt, H. L.
 1897 Palmer, George W.
 1898 Pratt, W. H. B., M. D.

*Deceased.

Elected.

R

- 1880 *Robinson, Jeremiah P.
 " *Ropes, Ruben Wilkens
 1882 *Roby, Ebenezer
 1890 Randall, Howard S.
 1892 Russell, Isaac F.
 1894 Roberts, George H.

S

- 1880 Sanborn, N. B.
 " *Shaw, Philander K.
 " *Sheldon, Henry
 " Sheldon, Henry K.
 " *Slocum, Henry W.
 " Snow, Michael
 " Stanton, John S.
 " *Stearns, Joel W.
 " *Sedgwick, John Webster
 " *Sanger, Henry
 " *Sanborne, Daniel E.
 " *Spooners, Alden J.
 " *Storrs, James H.
 1881 Sherman, John T.
 " Snow, Henry S.
 " Southard, George H.
 1883 Scott, Rufus L.
 " Skerry, Amory T.
 1884 *Snow, Ambrose
 1891 Sturges, William P.
 " Sherrill, Henry W.
 " Steele, Hiram R.
 1893 Sanxay, Charles S.
 1895 Silver, Charles A.
 1898 Simonton, J. H.

T

- 1880 Taylor, James R.
 " Thornton, Thomas A.
 " Tracy, Benjamin F.
 1882 *Tucker, H. A., M.D.
 " *Tupper, Wm. Vaughan
 " *Thayer, Nathan
 " *Taggard, William H.
 1883 Thayer, N. Townsend

Elected.

- 1885 Tebbetts, Noah
 " Taylor, William H.
 " Thomas, Ransom H.
 1888 Turner, J. Spencer
 1892 Tinker, Charles A.
 " *Thompson, Willett
 " *Titus, Henri
 1895 *Tate, Henry M.
 1898 Tredwell, George H. M. D.
 " Thomas, Edward B.

U

- 1887 *Utter, Samuel S.

V

- 1885 Van Wyck, Augustus

W

- 1880 *Wallace, James P.
 " Wheeler, H. W.
 " *Wheelock, A. D.
 " White, A. M.
 " Whitman, Isaac Allen
 " *Williams, William H.
 " Wood, C. D.
 " Woodford, Stewart L.
 " Ward, Frederic A.
 " *Woodruff, Albert
 " *Wheeler, Andrew Smith
 " *Woodford, Walter Oliver
 " *Whitemore, William H.
 " *Wheeler, Russell L.
 " *Waring, William Henry
 1881 Webster, E. G.
 " White, George C., Jr.
 1882 Warren, Horace M.
 " Wellington, Walter L.
 1886 White, W. A.
 " Woodruff, Timothy L.
 1887 Wheelock, William E.
 1892 Wood, Howard O.
 " *Wadsworth, E. C., D.D.S.
 1893 Wingate, George W.
 1898 Worthley, Herbert S.
 " Wilson, Rev. Daniel M.
 1899 Whiting, W. J.

*Deceased.

Five years ago it was suggested that it would be of interest to the Society if in connection with its annual report there was published a roll of the members classified according to the State, county and town in which those members who are natives of New England were born, or according to the State, county and town in which were born the ancestors of those who, although not themselves natives, are eligible to membership as descendants of natives of New England. A circular was accordingly sent to each member of the Society, requesting the information necessary to make such a classification. Very many replies were received, and from the information thus obtained the following tables have been prepared. That these tables are not complete is due partly to the fact that no attempt was made to obtain the information necessary to properly classify former members of the Society who are now deceased, and partly to the fact that some of the present members of the Society did not respond to the circular.

MAINE.

List of members of the New England Society in the Borough of
Brooklyn who are natives of the State of Maine, with the
name of the county and town where born :

NAME.	COUNTY.	TOWN.
Brooks, Geo. G	Kennebec	Hallowell.
Chase, Wm. H.....	Penobscot.....	Dexter.
Dearborn, D. B.....	Kennebec	Pittston.
McKeen, James.....	Cumberland	Brunswick.
Moody, Leonard.....	Kennebec	Pittston.
Morse, Lyman D	Oxford	Paris.
Morse, George L.....	Penobscot.....	Bangor.
Otis, Charles H.....	Waldo	Unity.
Parsons, C. H.....	Lincoln	Wiscasset.
Snow, A. D	Knox	Thomaston.
Stapler, C. E	Penobscot	Bangor.
Sturgis, Wm. P.....	Cumberland.....	Gorham.
Whitman, Isaac A	Penobscot	Bangor.
Withee, U. V.....	Aroostook	Houlton.
Worthley, Herbert S.....	Franklin	Strong.

NEW HAMPSHIRE.

List of members of the New England Society in the Borough of
Brooklyn who are natives of the State of New Hampshire,
with the name of the county and town where born :

NAME.	COUNTY.	TOWN.
Clement, Nathaniel H	Belknap	Tilton.
Cutter, Ralph Ladd.....	Rockingham	Portsmouth.
Hooper, F. W	Cheshire	Walpole.
Laighton, Geo. J	Rockingham	Portsmouth.
Langley, Wm. H	Rockingham	South Hampton.
Lowell, Thomas W	Sullivan	Claremont.
Moulton, Daniel S	Carroll	Ossipee.
Perry, Timothy	Hillsboro	New Ipswich.
Tebbetts, Noah	Strafford	Rochester.

NEW HAMPSHIRE.

List of members of the New England Society in the Borough of Brooklyn who are descendants of natives of the State of New Hampshire, with the name of the county and town in which the ancestor of such member was born, and also the State, county and town in which such member was born :

NAME.	ANCESTORS' BIRTHPLACE.			MEMBERS' BIRTHPLACE.		
	State.	County.	Town or City.	State.	County.	Town or City.
Durkee, Eugene R....	New Hampshire.	Grafton.....	Hanover.....	New York.....	Tioga.....	Candor.
Pierce, James F.....	" "	"	Lebanon.....	"	St. Lawrence ...	Madrid.

VERMONT.

List of members of the New England Society in the Borough
of Brooklyn who are natives of the State of Vermont, with
the name of the county and town where born :

NAME.	COUNTY.	TOWN.
Abbott, George B.....	Orange	Brookfield.
Benedict, Robert D.....	Chittenden.....	Burlington.
Brainerd, George C... ..	Franklin.....	St. Albans.
Chandler, Albert B.....	Orange	Randolph.
Chandler, Frank H.....	Orange	Randolph.
Fletcher, George H.....	Caledonia	Lyndon.
Follett, George.....	Franklin.....	Richford.
Follett, Austin W.....	Franklin.....	Richford.
Hoyt, Edward V.....	Franklin.....	St. Albans.
Johnson, Jesse.....	Orange	Bradford.
Kimball, Robert J.....	Orange	Randolph.
Roberts, Richard S.....	Bennington	Manchester.
Silver, Charles A.....	Windsor	Norwich.
Tinker, Charles A.....	Washington.....	Chelsea.

VERMONT.

List of members of the New England Society in the Borough of Brooklyn who are descendants of natives of the State of Vermont, with the name of the county and town in which the ancestor of such member was born, and also the State, county and town in which such member was born :

NAME.	ANCESTORS' BIRTHPLACE.			MEMBERS' BIRTHPLACE.		
	State.	County.	Town or City.	State.	County.	Town or City.
Burnham, L. S.	Vermont.....	Bennington...	Bennington ...	New York.....	Jefferson.....	Ellisburgh.
Olcott, Geo. M.	"	Windsor.....	Chester.....	"	Kings.....	Brooklyn.
Steele, Hiram R.	"	Orange.....	Brookfield....	Canada	Prov. of Quebec	Stanstead.
Tyler, Frank H.	"	"	"	New York.....	Kings.....	Brooklyn.

MASSACHUSETTS.

List of members of the New England Society in the Borough
of Brooklyn who are natives of the State of Massachusetts,
with the name of the county and town where born :

NAME.	COUNTY.	TOWN.
Abbott, Lyman	Suffolk	Roxbury.
Atwood, Quincy A.	Norfolk	Brookline.
Baker, Charles R	Middlesex	Medford.
Bardwell, W. A.	Berkshire	Williamstown.
Bartlett, Willard	Worcester	Uxbridge.
Bassett, Wyatt M	Hampshire	Ware.
Bassett, Edwin P		
Bridgman, Herbert L	Hampshire	Amherst.
Brown, Joseph E	Suffolk	Boston.
Clafin, Henry A.	Worcester	Milford.
Coffin, J. Sherwood	Nantucket	Nantucket.
Dailey, Abraham H.	Berkshire	Sheffield.
Davenport, Cyrus B.	Bristol	New Bedford.
Denny, Charles A	Suffolk	Boston.
Dewson, James B.	Suffolk	Boston.
Eames, Edward E	Worcester	Milford.
Elliott, S. A	Middlesex	Cambridge.
Ewer, R. G.	Bristol	Fairhaven.
Forbes, John P		
Goddard, J. F	Plymouth	Brockton.
Graves, Horace	Essex	Marblehead.
Guild, Fred A	Norfolk	Dedham.
Hale, George H	Middlesex	Salem.
Hatch, Walter T	Essex	Haverhill.
Healey, Jacob F	Norfolk	Weymouth.
Heath, Henry R	Berkshire	Tyringham.
Hibberd, Edward A	Suffolk	Boston.
Hitchings, Benj. G.	Essex	Salem.
Ingersoll, Ewd. P.		
Jacobs, Andrew	Plymouth	West Scituate.
Kimball, Horatio G	Middlesex	Lowell.
Knowlton, Edwin F	Worcester	Upton.
Knowlton, Eben J	Worcester	West Upton.
Lamb, Albert E	Worcester	Worcester.
Lyman, Edwin H. R	Hampshire	Northampton.
Lyon, Wm. H	Hampden	Holland.
Lovell, Frank H.	Barnstable	Osterville.

NAME.	COUNTY.	TOWN.
Packard, Mitchell N	Hampshire	Goshen.
Packard, Edwin	Norfolk	Roxbury.
Paine, Arthur R.	Worcester	Holden.
Partridge, John N	Worcester	Leicester.
Pierce, Frederick O	Suffolk	Boston.
Putnam, Harrington	Worcester	Shrewsbury.
Randall, Howard S.	Middlesex	Billerica.
Richards, E. Ira	Bristol	North Attleboro.
Ropes, Walter P.	Essex	Salem.
Sanger, Abraham	Middlesex	Waltham.
Scott, Rufus L.	Berkshire	Lanesborough.
Skerry, Amory T	Worcester	Oakham.
Skerry, Jr., Amory T.	Plymouth	Plymouth.
Snow, Michael	Barnstable	Truro.
Southard, George H	Suffolk	Boston.
Thornton, Thomas A	Bristol	New Bedford.
Tucker, Jr., Harrison A	Norfolk	Foxboro.
Tucker, Harrison A	Bristol	Norton.
Warren, Horace M	Middlesex	Watertown.
Wellington, Walter L	Middlesex	East Boston.
White, Thomas	Worcester	Boylston.
Whiting, W. J	Norfolk	Franklin.
Wood, Cornelius D	Hampshire	Northampton.

MASSACHUSETTS.

List of members of the New England Society in the Borough of Brooklyn who are descendants of natives of the State of Massachusetts, with the name of the county and town in which the ancestor of such member was born, and also the State, county and town in which such member was born :

NAME.	ANCESTORS' BIRTHPLACE.			MEMBERS' BIRTHPLACE.		
	State.	County.	Town or City.	State.	County.	Town or City.
Atkins, Edwin H.	Massachusetts ..	Barnstable....	Cape Cod....	New York	Kings.....	Brooklyn.
Bailey, Frank	" ..	Berkshire	New Marlboro	"	Columbia	Chatham.
Bryant, Wm. C.	" ..	"	Sheffield	"	New York	New York.
Candler, Robert W. ...	" ..	Essex	Marblehead ..	"	Kings.....	Brooklyn.
Cary, Isaac H.	" ..	Suffolk	Boston	Maine	Hancock	Bucksport.
Cowing, James R.	" ..	Hampshire ...	Chesterfield ..	New York	Kings.....	Brooklyn.
Dwight, Elihu	" ..	"	South Hadley.	"	New York	New York.
Fisher, George H.	" ..	Norfolk	Franklin	"	Oswego.....	Oswego.
Hobbs, Edward H.	" ..	Worcester	Sturbridge ...	"	Clinton	Ellenburgh.
Ide, Chas. W.	" ..	Suffolk	Wrentham ...	"	Kings.....	Brooklyn.
Ingersoll, Wm. H.	" ..	Berkshire	Lee	"	Genesee	Rochester.
Kellogg, Edmund H. .	" ..	"	Sheffield	"	Cayuga	Ira.
Lawton, Wm. C. ....	.....	.....	.....	.....	.....	.....

Low, Seth.....	Massachusetts..	Essex	Salem	New York	Kings.....	Brooklyn.
Low, Wm. G.....	"	"	"	"	"	"
Maxwell, Henry W ..	"	Suffolk	Boston	"	"	"
Moore, Albert R.....	"	Nantucket....	Nantucket....	"	"	"
Moore, Charles A....	"	Middlesex	Brighton	"	Livingston	West Sparta.
Noyes, Jas. A.....	"	Suffolk	Boston	"	Kings.....	Brooklyn.
Perham, A. G	"	Worcester	Spencer	Pennsylvania ..	Wayne.....	PleasantMount
Pratt, C. M.....	"	Middlesex	Watertown ...	New York	Kings.....	Brooklyn.
Roberts, Jr., Geo. H.	"	Worcester	Grafton	"	Monroe	Rochester.
Sanford, John A.....	.....	.....	.....	.....	.....	.....
Sherrill, Henry W ...	"	Berkshire	Richmond....	Wisconsin	Fond du Lac...	Ripon.
Snow, Henry S.....	"	Barnstable ...	Truro	New York	Kings.....	Brooklyn.
Spelman, W. C.....	"	Hampden	East Granville.	"	Albany	Albany.
Spelman, Timothy M.	"	"	"	"	"	"
Sprague, Wm. E	"	Worcester	Leicester.....	"	Kings.....	Brooklyn.
Thayer, N. T.....	"	Norfolk	Braintree....	"	Erie	Buffalo.
Valentine, Benj. E...	"	Essex	Salem	Pennsylvania ..	Philadelphia ...	Philadelphia.
Wade, William D....	"	Hampden	Chester	New York	Monroe.....	Rochester.

RHODE ISLAND.

List of members of the New England Society in the Borough
of Brooklyn who are natives of the State of Rhode Island,
with the name of the county and town where born :

NAME.	COUNTY.	TOWN.
Arnold, Edward H	Providence	Providence.
Earle, Henry	Providence	Providence.
Hooker, Henry D	Providence	Providence.
Ormsbee, Allen I	Providence	Providence.
Silliman, Benjamin D	Newport	Newport.
Stoddard, John H	Newport	Newport.
Waterman, Edwin S	Providence	Providence.

RHODE ISLAND.

List of members of the New England Society in the Borough of Brooklyn who are descendants of natives of the State of Rhode Island, with the name of the county and town in which the ancestor of such member was born, and also the State, county and town in which such member was born:

NAME.	ANCESTORS' BIRTHPLACE.			MEMBERS' BIRTHPLACE.		
	State.	County.	Town or City.	State.	County.	Town or City.
Allen, Franklin.....	Rhode Island..	Providence.....	Providence...	New York....	New York.....	New York.
Dike, Norman S.....	"	"	"	"	Kings.....	"
Estes, Benjamin	"	Kent.....	Warwick	"	Schenectady ...	Duanesburgh.
Nichols, Wm. H.....	"	Providence.....	Providence...	"	Kings.....	Brooklyn.
Stillman, Thos. E....	"	Washington ...	Westerly	"	New York.....	New York.
Van Wyck, Augustus..	"	Providence.....	Providence...	"	"	"

CONNECTICUT.

List of members of the New England Society in the Borough of Brooklyn who are descendants of natives of the State of Connecticut, with the name of the county and town in which the ancestor of such member was born, and also the State, county and town in which such member was born :

NAME.	ANCESTORS' BIRTHPLACE.			MEMBERS' BIRTHPLACE.		
	State.	County.	Town or City.	State.	County.	Town or City.
Barnes, Alfred C.....	Connecticut ..	New Haven....	New Haven ..	Pennsylvania .	Philadelphia ...	Philadelphia.
Beecher, W. C.....	" ..	Litchfield.....	Litchfield	New York....	Kings.....	Brooklyn.
Belcher, Samuel E....	" ..	Fairfield	Greenwich ...	Missouri.....	Bates	Papinville.
Burr, Jos. A.....	" ..	"	Fairfield.....	New York....	Kings.....	Williamsburgh.
Burtis, John A.....	" ..	Windham.....	Putnam	"	Rensselaer	Hoosick Falls.
Chittenden, Simeon B.	" ..	New Haven....	Guilford	"	Kings.....	Brooklyn.
Creamer, W. G	" ..	Middlesex.....	Middletown ..	New Jersey....	Hunterdon.....	Clinton.
Davenport, Wm. B..	" ..	Fairfield	New Canaan..	New York....	New York	New York.
Doty, Ethan Allen...	" ..	Middlesex.....	Saybrook.....	"	"	" ..
Dresser, Horace E...	" ..	Windham.....	Putnam	"	"	" ..
Driggs, Marshall J...	" ..	Fairfield	Stamford.....	"	"	" ..

Ford, Malcolm W....	Connecticut ...	New London...	Lebanon.....	New York....	Kings.....	Brooklyn.
Gilbert, J. W	" ..	Hartford	Hartford	"	Oneida.....	Rome.
Hull, Chas. A.....	" ..	New Haven	New Haven ..	"	Kings.....	Brooklyn.
Ingalls, Wm. B. B ..	.....	.....	.....	.....	.....	.....
Mather, Roderick B..	" ..	Middlesex	Middleton	New York....	Kings.....	Brooklyn.
Newton, Albro J.....	" ..	Hartford	Colchester....	"	Chenango.....	Sherburne.
Price, George A	" ..	Litchfield	Norwalk.....	"	Broome	Vestal.
Sperry, Andrew J....	" ..	Fairfield.....	Danbury	"	Saratoga.....	Wilton.
Sumner, William O..	" ..	Tolland	Hebron	"	Madison.....	Stockbridge.
Taylor, James R.....	" ..	Fairfield.....	Danbury	"	New York.....	New York.
Wallace, Jas. P.....	" ..	Hartford	Wethersfield..	"	Rensselaer	Lansingburgh.
Wallace, William C...	" ..	"	Hartford	"	Kings.....	Brooklyn.
Webster, E. G.....	" ..	"	West Hartford	"	Cayuga	Senett.
Wheeler, Hayden W.	" ..	Litchfield .....	.....	" .....	Onondaga.....	Lafayette.
White, A. T	" ..	Fairfield	Danbury	"	Kings.....	Brooklyn.
White, W. A	" ..	"	"	"	"	" ..
White, George C.....	" ..	Hartford	Hartford	"	New York.....	New York.
Woodford, Stewart L.	" ..	"	Avon.....	"	"	" ..

CONNECTICUT.

List of members of the New England Society in the Borough of Brooklyn who are natives of the State of Connecticut, with the name of the county and town where born :

NAME.	COUNTY.	TOWN.
Abbott, Phillips.....	New London.....	Norwich.
Arnold, Daniel S.....	Windham.....	Thompson.
Barnes, E. A.....	New London.....	Stonington.
Brainerd, Jr., Cyprian S.....	Middlesex.....	Haddam.
Brewster, Chauncey B.....	Windham.....	Windham.
Candee, Edward D.....	Litchfield.....	Woodbury.
Chapin, Jr., Henry.....	Litchfield.....	Salisbury.
Chadwick, Charles N.....	New London.....	Old Lyme.
Cowing, Herbert W.....	Fairfield.....	Stamford.
Davenport, Julius.....	Fairfield.....	New Canaan.
Dean, Mathew.....	Fairfield.....	Stamford.
Dickinson, J. C.....	Middlesex.....	Middletown.
Elliott, Joseph B.....	Litchfield.....	Sharon.
Fairchild, Julian D.....	Fairfield.....	Stratford.
Gleason, A. W.....	New London.....	Montville.
Hart, Noah R.....	Litchfield.....	Cornwall.
Hayden, Henry J.....	New Haven.....	New Haven.
Hine, Francis L.....	Litchfield.....	New Milford.
Hooker, Edward.....	Hartford.....	Farmington.
Hurd, Jr., Wm. B.....	New Haven.....	Birmingham.
Hyde, Joel W.....	Middlesex.....	Westbrook.
Jennings, Abraham G.....	Fairfield.....	Fairfield.
Judd, Herbert L.....	Hartford.....	New Britain.
Keep, J. Lester.....	New Haven.....	New Haven.
Kennedy, Elijah R.....	Hartford.....	Hartford.
Latimer, Brainerd G.....	New London.....	Chesterfield.
Lewis, Edwin A.....	New Haven.....	Naugatuck.
Loomis, E. P.....	Tolland.....	Coventry.
Mallory, C.....	New London.....	Mystic.
Mathewson, Arthur.....	Windham.....	Brooklyn,
Sheldon, Henry K.....	Hartford.....	Windsor.
Sherman, John T.....	Hartford.....	Suffield.
Walkley, Webster R.....	Middlesex.....	Haddam.
Ward, Frederic A.....	Hartford.....	Farmington.
West, Abel.....	New London.....	Old Lebanon.
Wilmot, James E.....	Fairfield.....	Stamford.
Woodruff, Timothy L.....	New Haven.....	New Haven.

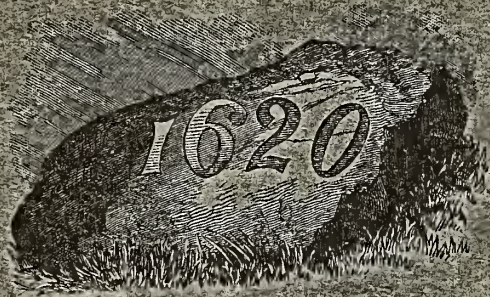
MEETINGS OF THE SOCIETY.

The Annual Meeting of the Society for the election of Directors, and other business, will be held on the first Wednesday in December. It is very desirable to have all the members of the Society present at this meeting.

The Annual Dinner of the Society will be held December 21, 1900. In the sale of tickets members will have a preference.

FORM OF A BEQUEST.

I Give and Bequeath to "THE NEW ENGLAND SOCIETY IN THE CITY OF BROOKLYN," incorporated under the Laws of New York, the sum of \$ _____, to be applied to the charitable uses and purposes of the said Society.



F84.615

